The Triple Flame

The Inner Secrets of Sufism

M. R. Bawa Muhaiyaddeen

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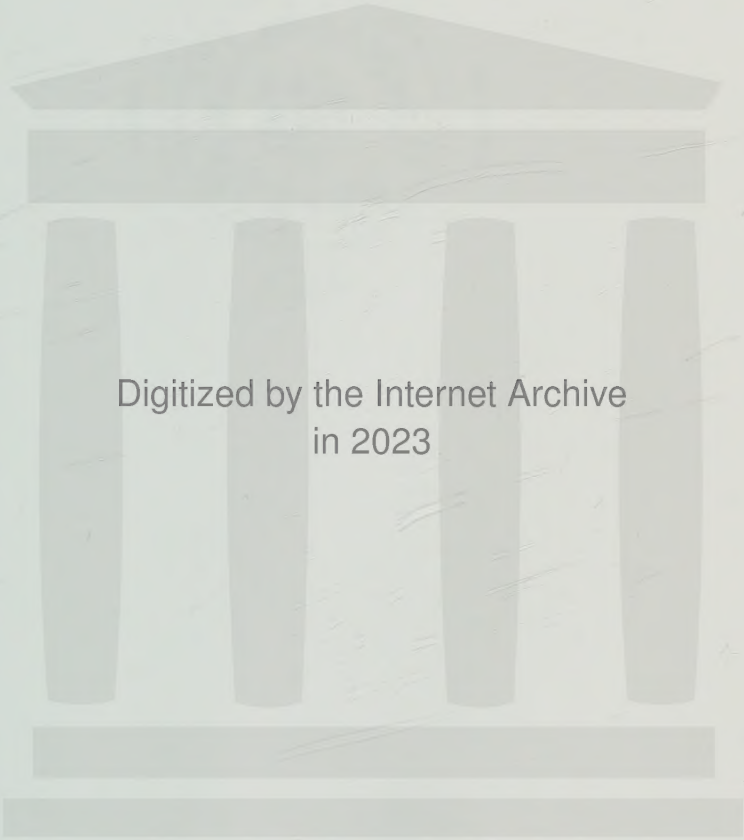
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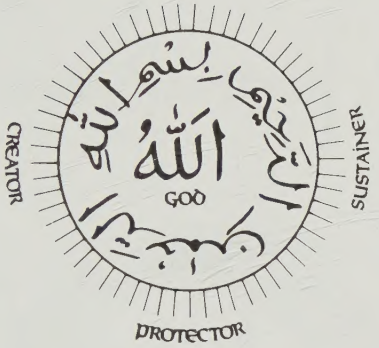
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The Triple Flame

The Inner Secrets of Sufism

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by

M. R. Bawa Muhaiyaddeen

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The cover design includes a replication of the The Light Box, a three-dimensional painting by M. R. Bawa Muhaiyaddeen ☺. Painted on mirrored glass, enclosed in a box that is lit from behind, the painting has three names written in Arabic: Allah, Muhammad, Muhaiyaddeen; circled beneath these names are the three Arabic letters *alif, lām* and *mīm* which stand for this triple flame.

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Muhammad Raheem Bawa Muhaiyaddeen ق

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Introduction

With this collection of discourses we enter a very esoteric realm, the world of Muhammad Raheem Bawa Muhaiyaddeen ﵀, filled with meaning and revelation, a world which delves simultaneously into mystery and history, which walks through the heart of metaphor to distill pure light. It is a world where timeless secrets, passed along from master to disciple over the ages, are made accessible to anyone with an open heart and the thirst to know. One of the extraordinary gifts of Bawa Muhaiyaddeen ﵀ is the license to speak publicly, openly, of certain mysteries which have been guarded by a few in obscurity since the beginning.

There is no useful chronology recording outer events in the life of this ancient, austerely sanctified being; we know only a few scattered details beginning approximately in 1884 when he came to Sri Lanka, Ceylon as it was then called, probably from somewhere in India, although this is not verified. He was recognized as an illuminated master while he still lived in the jungles of Ceylon, a master who was eventually persuaded to move to the Jaffna area in the nineteen thirties, then later, in the sixties, south to the capital, Colombo. But he had said before this his work was destined to bear fruit in the west, and when he was invited to Philadelphia in 1971 by a few aspirants who had come to know of him, he was ready. He divided his time between Sri Lanka and the United States until he passed

beyond the body in 1986. His burial place, some forty miles from Philadelphia, has become a place of pilgrimage venerated by visitors from distant parts of the world.

Because the great truth, the divine knowledge brought to us by Bawa Muhaiyaddeen ﷺ is not attached to any specific lineage, institution or tradition we have to approach without reservation and a clean slate, then we can understand certain mystical revelations, like the twenty-eight Arabic letters forming a human body, like the equivalence of letters, stars and prophets which brings us with exquisite subtlety and clarity to a reading of the inner Qur'an, a secret inner body within each of us. This silent place of mystery must be read and known so that the *mi'rāj* of the Prophet Muhammad ﷺ, that ascension to pure communion with Allah, can be realized by everyone who hungers to know God.

The geography of the inner world mapped for us by Bawa Muhaiyaddeen ﷺ has certain landmarks we have to establish for ourselves. Perhaps the most difficult are those where history and mystery do converge, as in the exalted case of the Prophet Muhammad, the messenger of God ﷺ who lived in human form more than fourteen hundred years ago, who is known to us through the Qur'an and the traditions of his life which have been passed down. Yet the Muhammad ﷺ whom Bawa Muhaiyaddeen ﷺ frequently refers to is not only the historical event known by that name, but also the *Nūr* Muhammad who emerged from Allah at the beginning of the beginning, about whom God has said it was only because of this *Nūr,* this radiant light of God's plenitude, this Muhammad that anything at all was created. The *Nūr* Muhammad is a recurring presence on the divine inner stage where the curtains are parted for us with brilliant admonitory and illuminating light.

And we have to recognize that the *Qutb* ﷺ, who is the other presence of pure light emerging on this inner stage, is sometimes the historical figure, the 'Abdul-Qādir al-Jīlānī ﷺ

who went to the Maldive Islands; sometimes that power is the 'Abdul-Qādir al-Jīlānī ﷺ who taught truth at the level of *ma'rifat,* gnosis, to beings of light and wisdom, under extraordinary circumstances in the ocean of light, of divine knowledge; and sometimes it is none other than the *Qutbiyyat,* the divine luminous explanation who emerged from the *Nūr* before creation began. We need to remember the Maldive Islands as an actual geographic location, also as the human heart which the divine presence and the wisdom of the *Qutb* ﷺ must purify, must release from the evil that binds it in a prison of ignorance.

The *mi'rāj* which Bawa Muhaiyaddeen ﷺ describes and annotates in great detail refers to actual events from the life of the Prophet ﷺ, his ascension in the form of pure light to meet and commune with Allah, a state of absolute prayer, true worship. This ascension is accomplished by rising up on the mystical, winged creature called the *burāq,* an exotic beast who represents the subjugation of mind and desire. We are told this *hadīth,* a true account of an actual event, to fill us with reverence for that exalted Prophet ﷺ, and to provide us with the emblem, the map for our own dedicated search on the path to God. *Mi'rāj* is true prayer, the place where we begin to know what speaking to God means, where we begin to understand surrender and revelation.

The discourses collected here in *The Triple Flame: The Inner Secrets of Sufism* take us to higher realms, to revelation within the context of a consciousness penetrating the mystery of Allah, the mystery of man. This wisdom which emanates from the immaculate presence of the divine offers an account of Allah's existence before creation was begun. The explanation then continues, Bawa Muhaiyaddeen ﷺ describes the expulsion of darkness and the emergence of light which preceded the beginning of everything, he explains the contiguous action of the *Nūr* and the *Qutbiyyat* causing the creation of all the souls, of every created entity. He also describes the creation of Adam ﷺ,

the first man, the first prophet, the universal parent. We see the mysteries of our origins unfolded as the curtains of time are parted to examine the timelessness folded within them.

One thread spun through all the discourses, a strand on which every luminous bead is strung, is the truth that God is One, the *dhikr,* the remembrance of God, *lā ilāha illallāhu,* there is no god but God, nothing exists but God, You are Allah. On the left we exhale the *sifat,* the created, discarding, denying anything but Allah; on the right we inhale, we affirm the oneness of God, that He alone exists.

The thread of this *dhikr* is also the thread from which our understanding of the triple flame hangs like a jewel. The *alif, lām* and *mīm,* three letters, are a fragrance in the *qalb,* the inner heart, they are the light of Allah, Muhammad, Muhaiyaddeen, illuminating the life of the soul. This *dhikr* which represents the pinnacle of worship is a sound beginning in the embryo where form originates, it resonates taking the form of *Nūr* Muhammad, the letter *mīm,* vibrating back to the place of its origin. The *dhikr,* radiating as Muhammad, the *Nūr,* emerges as Ahamad, the heart, the beauty of Allah: it begins in the beginning and ends in *ākhirah,* the divine kingdom, here and beyond the end. The state of emerging, of ending in God is *dhikr,* the prayer of wisdom, it is *'ibādat,* service, the prayer of light, the bounty of Allah.

This prayer offers access to the purifying existence of One, of unicity, the transcendent presence expressed as an unchanging, endless permanence. It is One, it is the only existent reality because it has no beginning or end, no time or birth, no death, no destruction. To taste this purity, to know the divine truth is the luminous invitation of these discourses. May we accept this invitation, may we surrender, may we know.

Sharon Marcus, 2001.

II

Sufism

This introduction to certain basic Sufi precepts describes the origin and nature of true prayer, the five levels which constitute spiritual ascent and the mystical journey which brings the Prophet Muhammad ﷺ to the ultimate prayer of conversation with Allah.

I

Sufism

I

Bismillāhir-rahmānir-rahīm, in the name of God, most gracious, most merciful, the creator, the sustainer and nourisher, all praise belongs to Allah. May the love and grace of that God who is limitless love and limitless compassion develop within us, *āmīn.* My children, jeweled lights of my eyes, I offer greetings from this small person to all of you. I am someone with neither wisdom nor learning, I do not know anything, I am only a student. I offer the love of this student to all of you, *āmīn, āmīn, āmīn.* May God bestow His grace on you. Children, jeweled lights of my eyes who are so dear and so close to my life, children who are lights within my *qalb,* my heart, children with wisdom, children who behave well in the search for truth, children with compassionate love who have received the love of God, may God's truth develop in all of you, may God grant you that wisdom and strength, *āmīn.* May He grant you a life free of illness and disease, filled with undiminishing wealth, *āmīn,* may He grant you all the grace of long life and happiness.

When we go in search of the truth we meet a certain kind of difficulty, in the life of a seeker there are many hardships to undergo. It is easy to talk about searching for truth in the world, but actually doing so is rather difficult, and because it is hard to do we encounter problems. This work belongs to God,

this is His work. We are searching for Him, for His intentions, we are searching for His truth; we live our lives with the intention of reaching Him, and that is the reason we have to undergo such suffering, such difficulty.

Now if you put a stone in water it sinks, it sinks underwater and lies buried there, it doesn't go back to the place where it was. When you take a stone from one place and throw it into water it sinks to the bottom: we must make our actions clear, our intentions, our thoughts, our motives and our *īmān,* our absolute faith, must be clear. Whatever we take from our hearts and toss out goes into a great *bahr,* an ocean. God is a great, vast luminosity which is His kingdom, His place of trust, His seat of justice. He is that one God, He is God for all His creations. Everything we toss out falls into Him, whatever we project falls into Him, whatever we drop goes into Him, His *bahrul-'ilm,* His ocean of divine knowledge; and so whatever we project we must understand, we must know what it is before we put anything into Him. If we keep putting out beautiful things, the clear things of *īmān,* the things of faith, certitude and determination, all this goes into His treasury and it all belongs to Him, but if we keep throwing what is *harām* or impermissible into this ocean, it will all return to us in the end. Everything will be collected and sent back one thing at a time; when there is no more space for the things we put out He sends them back to us. We can rent a vault in a bank for our things, we can take all our things and lock them in a vault, but once the vault is full the bank officers tell us to take them back, we have to take back everything we stored there. God will return everything we gave Him, and if the things we deposit are good things which belong to the bank, they will be stored as its own, but if we deposit wrong, inappropriate things we have to take them back. There will be many accidents, many problems, and that is why we need the wisdom to understand what we can spend. To comprehend this we need

a father who can help us distinguish right from wrong, good from evil, we need *'ilm,* divine wisdom. If we understand, if we have clarity and give our things to Him to keep we will have them back in His kingdom.

The world is a business center. We have come to this kingdom to acquire things, we conduct the business of good and bad in this place. Whatever we acquire from the world in our business transactions must be given back here, whatever we acquire from the other world must be given back there. When we do His business we have to deal with things which belong to His bank, a natural bank. Whatever belongs to that bank is stored there, but we have to take back everything else; whatever else we have deposited must be taken back. The place we are to be given depends on what we have acquired. Jeweled lights of my eyes, before we do anything we must think, before we throw a stone we must consider what will happen if it comes back, what will happen if it lands on something. If we toss it on something it can penetrate, it makes a hole, if we throw it against something it can't enter, it lands back on us. What we throw might be only one thing, one point, but when it comes back it could split into many pieces or sharp points which land in several places, crushing our skull, cutting open an eye, or we don't know what else.

In our prayers to God, in the conduct of our life, in our intentions, our thoughts, we must send out something that will go right into Him. We must project things that will go into God Himself, and if it goes into Him it will never come back on us, it will remain in that eternal treasury from which our Father will give us something later on. If we send out a mantra or magic, a dance or anything like that it will not go into Him, and if it comes back it will hurt us, hurt our birth, our bodies, hurt our minds, our life expectancy, the years of life in this world. It will accumulate as arrogance, karma and illusion, it will kill us, it will cause many problems and end by taking us

to hell. My children, gems of my eyes, what do we really have to search for? We have to understand the things we give to God, understand what we give to illusion, to satan, the five elements, to the monkey mind and the dog of desire. We must acquire the wisdom to understand these different areas and to understand the treasure which is God. Our first responsibility is to learn what the actions of wisdom are and search for them. We need a discriminating mirror to discover what is right and what is wrong; we have to filter everything we take in with this mirror, we have to see everything through this mirror. We must cut open any point, any gem we accept to see what it is: when we pan for gold or gold nuggets we have to sift the sand to see what's there, when we accept a diamond we have to cut it to discover its quality.

There are four hundred trillion, ten thousand forces of maya, of illusion; associated with these four hundred trillion, ten thousand illusions are the potentialities of one hundred and five million births; and within them all lies the triple filth of arrogance, illusion and karma; and within these illusions the monkey mind exists, desire exists; and within mind and desire hell exists, seven hells exist; and within these seven hells is that disastrous fire; and within that disastrous fire there is so much suffering. The agony of those who go through this is indescribable, and that is the reason we have to understand all this with clarity. Man needs wisdom to understand, and as wisdom teaches us, there are many explanations and many techniques of research.

Now what we're going to talk about is Sufism, not *sūpism,* a baby's pacifier. We all keep the world in our mouths like a pacifier, we're raising a little child, a baby, the baby of the mind which asks for the whole world. It asks for this, it asks for that, and we immediately buy what it asks for — first it asks for candy, we give it that, then it asks for a chocolate, next the baby asks for ice cream, then it asks for another candy, then

for a cookie or something else, then for milk — it accepts all this and goes on sucking. We buy it everything in the world which it holds onto and keeps sucking, but this sucking is not the action of a Sufi. As long as we keep sucking that way we are not Sufis. We must understand the point of these different areas and come to a decision, we must catch the baby and send it to a nursery school where they teach good conduct and wisdom. Send that baby to a school where it can learn good conduct, where it will not be mischievous, where it will learn good, true wisdom, good lessons, where it will not play tricks. Once we send the baby to study wisdom at this kind of school, catch the dog of desire, send it along to the police who will train it to be a police dog which can detect the smell of blood. It must be trained to do police work, detecting and guarding; just send it over to the police, and then we can have some rest. During this rest period we have to concentrate on speaking to our Father. To speak to Him we must become one with Him.

We have to understand four states of union, which resemble four districts, to arrive at the place where we can speak to Him. The name of the first district in this union is the religion called Zabūr which is the Hindu religion, the region of man's birth, a region which deals with earth, fire, water, air and ether or space. This is the district of creation below the waist in the human body, the place where you set out from the east. It is the continent of Asia, not the Asia on the map of the world, but Asia on the map of creation. *Om, aum, kīm, namastai,* the mantras of Sakthi and Siva, also known as Adam and Eve ☙, belong to this district which has sixty-four arts and sixty-four sexual arts, as well as one hundred and five million different kinds of birth and four hundred trillion, ten thousand *sakthis* or forces with which miracles are performed. This is the first district of man containing these potent forces of maya, these demons, satan and seven hells.

The second district is the abdomen, an area below the chest

called Zoroastrianism, the Hanal religion; this is fire worship where fire burns, hell, the second region. Hunger, disease, old age and death exist in this second district. When a man feels hungry he forgets the ten good qualities, if he has two big episodes of diarrhea he is lost. Once he feels hunger he loses all sense of taste and anything like preference for one thing or another, and the ten good qualities fly away. We have to offer something to this hell continually, we have to understand this second region of hell, it is hell, a cemetery. Do a little research, millions and millions of animals have been consumed in this region. Lions and tigers in a jungle eat just a few types of food, but if we look into a man's stomach we find it's worse than a military cemetery because so much hell has been consumed. This is the second region of your body, the second district.

The third district, the chest, is the Injīl religion or Christianity where we find four hundred trillion, ten thousand different kinds of vapors — there are jinns, angels, satan, fairies and animals, they are all found there. This district resembles a museum, but the soul of man is also there, God is there, light is there. The darkness of hell, satan and illusion are there, forty battalions of monkeys live there, and snakes, venomous snakes, there are countless objects in this museum. On one side we find fossils, all the fossils of the different animals that have died in the last two hundred million years. On the other side we find living animals. The left side is set up like a museum, when we look inside we see the bones, the skins and skulls of dead animals from the time the world was created. On the right side we find all the jinns, satans, fairies and animals of the world in a museum or zoo without form. They all live there in this zoo as vapors, formless. Many types of spirits also exist there in the same way, many *sakthis* or energies, many *sitthis* or kinds of magic are found in this third region, the Injīl religion which we have to understand. Once we understand this district we must proceed to the fourth stage, the Furqān religion.

Furqān is the fourth religion, the region above our neck with two eyes, two nostrils, two ears and a mouth from which we have to understand the seven hells of that place. They are seven hells; these eyes are sores, this nose is our enemy, these ears steal things from the world and bring them to us, this tongue, this mouth is one gate of hell. They are seven sparks, what are called seven sparks, we have to understand what these seven things mean. Why? There are five things to understand through the fine instruments of Furqān: sight, smell, sound, music and speech. We must analyze these four districts and discover their potential, only then do we become a complete human being, only then are we the complete map of a human being. When we understand all this we become human beings with an undivided form. Once we understand the form of man we must try to understand the search for God, a state called Sufism. We must understand these four districts or regions; when we have understood all this we go on to investigate the nature of God and man.

At the time Sufism developed, God revealed to the *Nabī*, the Prophet Muhammad ﷺ, why certain people are called Sufis; this is a truly wonderful study. Sufism is something which belongs to man. When we become true human beings, when we offer the prayer which belongs to God, that prayer is related to Sufism. God has three thousand gracious qualities; for each of these attributes He has an angel with three thousand heads and six thousand hands, for each of the three thousand gracious qualities God has angels with three thousand heads and six thousand hands. This world cannot withstand the force of one such angel. God gave the religion of Zabūr, Hinduism, three hundred of the three thousand gracious qualities, and He gave the Hanal religion, the religion of fire, three hundred. He gave Christianity three hundred, ninety-nine to Furqān, a thousand to the angels and another thousand to the prophets, this was the way He distributed these gracious qualities. The ninety-

nine attributes, the beautiful names known as the *asmā'ul-husnā* have the bountiful purity and goodness of all three thousand condensed into ninety-nine.

This *husnā,* this beauty, is the great *daulat,* the great wealth of God. He is One — the other ninety-nine names are the gracious qualities from which He created seven sounds. There are four hundred trillion, ten thousand forces of maya; mantras and tantras coming from these forces are the sounds that emanate from the different types of prayer performed by six kinds of lives. Each of the seven sounds depends on how and what the religions do. They choose different things to study and talk about. The sound of each religion is one of the seven sounds which are something like *mm, om, a, i* and *u.* There is a particular sound that comes from anything man recites, a recitation or singing which might be in Persian, Urdu or Hindi, perhaps in Telugu, Waduhu or Tamil, in Arabic or Italian, whatever the language might be, it could be a Canadian language, it could be English, Kirandam or Pali. When sound emerges, the tune, the melody, is one of the seven sounds of the *asmā'ul-husnā.* God composed the Qur'an using seven sounds with which He gave resonance and tone to its six thousand, six hundred and sixty-six *āyats* or verses. One of the seven sounds comes from Allah, the other six come from the six kinds of lives, one from *insān* or true man, and the remaining five from the five elements, from maya, the five kinds of lives of the five elements.

The sound produced when a true man prays and the sound produced when God prays is the same sound. The music, the love, dances and sounds which are made by the five kinds of energies, the forces of maya or illusion, come from the five lives, lives of earth, lives of fire, lives of water, lives of air and lives of ether whose sound comes from these seven sounds. Now they are related again, Adam ﷺ to earth, Mīkā'īl or Michael ﷺ to water, Isrāfīl or Raphael ﷺ to air, 'Izrā'īl ﷺ to death; and there

are, as well, Munkar and Nakīr ﷺ, the two angels who question us in the grave, and Jibrīl or Gabriel ﷺ. These sounds spread everywhere as music, they are heard as music, they are seen as the arts, as songs, as dances to songs. The six kinds of lives perform six kinds of prayer with these sounds. If you tap a thing, if you tap iron it produces a particular note, if you tap earth it produces a certain note, if you tap silver you have a certain note, if you tap copper you have a different note, if you tap gold there is another note, if you tap lead there is yet another note, and these prayers also have different sounds in them. Songs have specific sounds and meditations have such sounds, your prayers have similar sounds which are really echoes, sounds that go out and reverberate back, what we call an echo. The five kinds of sound go out and come back as echoes, the sound might be beautiful but it does go out and come back, it does not go to that place, these songs do not go there. They come from the mind, leaving and returning.

Here is an explanation of the five kinds of lives: in Tamil the first one is known as Pārvathi and Paramasivan, Adam and Eve ﷺ. You say *par,* this means earth, the energy of the earth, the song of the earth, and you say Paramasivan which is the song of the vapors or energies whose sound comes from it, going out and coming back to earth, a sound which issues from it comes back to earth again. *Par* means earth, *pathi* means the energies which go out and come back to earth. Now the sound of fire comes back to fire itself, it returns to 'Izrā'īl ﷺ, anger goes out and comes back again. The sound of water, rolling, moving water, there are so many melodies in this, so many kinds of sound which all go out and come back to water again. This is Mīkā'īl, the angel Michael ﷺ, and Isrāfīl ﷺ is the angel of air who has two thousand, one hundred and twenty-eight forces or energies which produce the sounds brought down in songs. These songs and their notes are transmitted by the force, by the energy of air and its vapors, air has so many forces; you

can do much with air, the force of Isrāfīl ﷺ. Whatever is accomplished with it, the sounds, the *sitthis,* the miracles, the yogas, the different arts, the mantras and magic, they all return to air. All the glitters and sounds produced, the love and lust, the happiness, everything that comes from maya goes back again to maya, to illusion, and some call it god. Earth is called Pārvathi and Paramasivan, water is called Varuna Bagavān, names given to angels who are taken to be gods. Air is called Vāyu Bagavān and made a god, fire is called Akkini Bagavān and made a god, *āhāyam* or ether is called Āhāyavāni, but it is maya which creates the force in ether or space.

This is the way human beings have developed the gods and deities which the *purānas,* the Hindu scriptures, speak of; they also have songs which praise these gods and music which characterizes them. All this poetry, these songs and dances that go out and come back do not go to God, they are related to the five kinds of sound. There is a sound which is the sound of man and another which is the sound of God. The resonance of *hū, hū, hū, hū,* is the sound of God. This resonance, this sound comes from God to man and from man to God, that is, man's *qalb,* his inner heart, speaks to God and God's *qalb* speaks to man. This is union, man's intentions go to God and God's intentions appear in man, man's speech goes to God and God's speech appears in man, man's sight is focused on God and God's sight is focused on man. Now the unity between God and man is what establishes this state, the secret of God is within man and the secret of man is within God. When this union exists it is like television, a form of communication. And so we have to understand this sound which is not like any of the other five sounds, which is not like any other music, which is not like any mantras belonging to the five letters, nor is it like the sound of the five Arabic letters *alif, lām, mīm, hā'* and *dāl.* It is not the *panjādcharam,* that is the *panja adcharam,* the five letters, a form made of five letters. *Panja* means five, earth,

fire, water, air, ether, the form of these five letters is called the *panjādcharam,* a form made of the five, this human body. Next you must understand what this body is: are you the body? It is good to understand all this. Once you do you are a Sufi.

The six thousand, six hundred and sixty-six *āyats,* the verses of the Qur'an, were sent to Muhammad ﷺ with these seven kinds of sound, it was brought to completion with these seven sounds. God made five of the seven sounds in relation to the five kinds of lives, earth, fire, water, air, ether, one sound in relation to man and one to Himself. These two sounds, the sound of God and the sound of man commune in unity. God made the seven sounds the twenty-eight *harfs* or letters of the Qur'an, and He made the form of *insān,* of man, with these twenty-eight *harfs.* When He created Adam ﷺ one letter was thrown away, the other twenty-seven made the *sūrat,* the form of man. When this *sūrat* of man was seen at the beginning it was called the *Sūratul-Fātihah,* the Opening Chapter of the Qur'an, which is made up of one hundred and twenty-five letters. Now if you look at these one hundred and twenty-five letters you will understand they shine luminously, one hundred and twenty-four thousand prophets, and when you recite the *Sūratul-Fātihah,* when you look into your *sūrat,* your form, you find the Qur'an there, the twenty-eight letters. If you do thorough research into these twenty-eight letters they appear to be twenty-eight stars, they are the twenty-eight stars, the twenty-eighth of which is *amāvāsai* or the dark of the moon. The twenty-eight letters make up *mi'rāj,* ascent, they are the stars that are spoken of, the twenty-seven stars. One of the twenty-eight letters of the Qur'an is *amāvāsai,* the dark of the moon which is creation, the darkness of maya, the hypnotic lethargy that occurred in darkness when the embryo of Adam ﷺ was created. This is maya, the darkness that was created first.

The *sūrat,* the form, that came after the darkness is the Qur'an which has the twenty-seven stars or twenty-seven

letters. There are twenty-seven *harfs* or letters within the twenty-seven stars. If you add the Arabic diacritical marks to these letters — like the *nuqtah,* the *fathah, kasrah, dammah* and *maddah* — they make up the *adcharam,* the form of fifty-one whose light is called the *Qutb* which resonates as Muhaiyaddeen, the pure light. To see this and understand it is the state of the *Qutbiyyat,* divine analytic wisdom.

The twenty-seven letters are twenty-seven stars which are the stars of the horoscope with twelve *rāsis,* twelve signs of the zodiac: two eyes, two nostrils, two ears and a mouth make seven, the two openings below make nine, the tenth has been cut and sealed at the navel, the eleventh is the *kursī,* the eye of wisdom and the twelfth is the *'arsh,* the throne on the crown of the head. The *'arsh* and the *kursī* make a total of twelve openings, the other ten are the openings of illusion, but the *kursī* is the *Nūr,* God's radiant light, and the *'arsh* is God's throne. These are the twelve signs. Seven of the ten are days of the week, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday which belong to satan, the place where satan operates. Our eyes certainly upset us, our nose inhales scents which make us dance, these ears are really what makes us dance, the mouth is something that disturbs us indeed and the two openings below make us shake with arrogance. They are nine signs of the zodiac, things related to maya, to illusion.

What form do these signs take? A Sufi brings them to life to look at them, he gives life to the stars, to the letters, he makes them visible, makes them show themselves. Then what form do they take? The form of a bull, a goat, a scorpion, aquarius, a lion, a bow, scales, virgo, a fish, gemini, so many forms but not the form of man, man does not come into it, man does not appear in any of these signs. Again, what form do they take? A bull, a goat or a scorpion, a crab, aquarius, a lion, scales, virgo or maya, these are the forms related to the signs and man has no part in it, man is not part of this astrology.

When a Sufi brings these signs to life and questions them they manifest certain forms which show nothing relating to man. The only signs of man are the *Nūr,* divine radiant light, and God, that is, the *'arsh* and the *kursī,* the other ten are related to illusion and beasts, a state of hypnotizing lethargy which is hell. This must be understood.

The twelve signs of the zodiac are divided into four groups, earth, fire, water and air which are the four religions, Zabūr or Hinduism, Jabrāt or fire worship, Injīl or Christianity and Furqān or Islam. They are the body, the first one is your birth, Hinduism, the second is Hanal, fire worship, the third is Christianity, vapors, and the fourth is sight. These four religions are four steps or stages known in Arabic as *sharī'at, tarīqat, haqīqat* and *ma'rifat,* four stages of spiritual ascendance composed of five letters called the *panjāngam,* the almanac, in Arabic the letters *alif, lām, mīm, hā'* and *dāl;* Tamil also uses five letters, *na, ma, si, va, ya* which they say. A Sufi understands this, speaks about it and reveals its clarity while we are just *sūpis,* pacifiers, giving ourselves every pacifier the mind asks for — the meaning of Sufism is completely different.

The meditation of a Sufi, the prayers of a Sufi and their sound are a completely different thing. This is a state in which sound resonates between an *insān kāmil,* a perfected being, and God, a union of the two which has no particular *waqt* or time, no special time, something which has transcended time or duration, which is beyond them; it has no *waqt,* no time, no duration, it has nothing. The prayer of a Sufi takes place as he transcends time and all that is related to it, then he prays, this is the moment when God prays to God. How does God pray to God? Please think about it, how can God pray to God, how can man become God? Such questions might be asked, but real Sufism is like that. Why then, does man become God, why is there a need to call a man God? You need something like television to find out why, you must understand with that

television set, and you need a good telephone, a very sensitive telephone, a sensitive radio as well. You have to learn all that too.

Why do we call God God, who is this God? Now those who did not know the one God established many gods, a rat is called god, a cat, a dog, a horse, a donkey, an ass, a snake, a chicken, a cock, an elephant, a peacock, a crow have all been made gods; iron, gold and trees have also been deified. It is amazing, because people have not seen one God all the others became gods. When we really understand God we find there are four stages or four steps known in Tamil as *sariyai, kiriyai, yōgam* and *gnānam*. The first step is *sariyai,* the place of birth, where we were born. At the second step you understand Him, you accept Him. *Yōgam* is a state, not the yoga you do here, *yōgam* means reaching a state which unites with Him, the other yoga is physical exercise. The fourth step is *gnānam,* a stage at which God and man merge, they are one. When we grasp what it is that establishes this state we have a different understanding — because people have not had this understanding of one God millions and millions of gods exist. A person who prays to God must become God Himself. Who is God? This is what we have to understand, this is what is known as the *bahrul-'ilm,* the ocean of divine knowledge. To know this *bahr,* this ocean, we need a mirror or some kind of television, this is the wisdom we need to acquire. *'Ilm* is the clarity of the wisdom we must acquire, and that is why the *Rasūl,* the messenger, *sallallāhu 'alaihi wa sallam,* may the peace and blessings of God be with him, said go as far as China if necessary to study *'ilm*. When we say God we mean a Being who has neither wife nor child, He has no birth, He has no end, He cannot be destroyed, He has neither beginning nor end. He is a precious, supreme *jōthi,* a light, a power of might and radiant light, a Being with no family ties, no relations, a Being who has no temple or church. There is no special place for Him, He has

no history, no story, we cannot say anyone is related to Him. Such a power is called God, it is He who is Allah, this is His treasure. He has neither selfishness nor home nor property, nothing of His own, He has no attachments, no hunger, disease, old age or death, no urine or feces, He has no desire, no monkey and no mind. If we want to understand what that means it involves a different kind of study.

His duty is doing His duty, He is a power present in all lives establishing compassion and love, He loves others as Himself. A mother or father might forget us, but He is compassionate without ever forgetting. He is the One who provides our food, He sustains us, He gives us love, He gives us compassion — He has such compassion — He is the One with three thousand gracious qualities, He has patience. If we blame Him or deny Him He never fails in His truth. The eternal, omnipresent Supreme Being who protects all lives is called God, the Being with these qualities is called God. If we can drink in these qualities and put them into action, if we can establish that state, establish the qualities of God within ourselves, this is the form of God we develop, these qualities are His form. If we can establish these qualities within ourselves this is the form of God, if we can establish these qualities and put them into action this is the stage at which God Himself worships God. The qualities of God can worship God, the intentions of God worship God, the compassion of God worships God, the duties of God worship God, the vision of God worships God, the thoughts of God worship God. This is the reason they say God must worship God.

Pride, jealousy, arrogance, 'I,' 'you,' my religion, your religion, my race, your race, these are like different colored light bulbs we put in a circle around the same point, one turn of the globe, the map we have, a map that must be transcended to search for another which will take us up to Him. God, Allah invited the *Rasūl,* the messenger ﷺ, on *mi'rāj* for this. The

twenty-seventh letter is *mi'rāj*, the station at which we commune with God, the station described as *mi'rāj* in the Qur'an. The *kalimah*, the pure words of faith in God, has twenty-four letters, the twenty-fifth letter is the *nāh*, the soul, the qualities of God which are Muhammad ﷺ is the twenty-sixth letter and the twenty-seventh is His *Nūr*, His radiant light. This is *mi'rāj*, the ascent on which we commune with God, the twenty-seventh, *mi'rāj*, the twenty-seventh station where Muhammad ﷺ went to commune with God. Please discard what you have inside you, those children, the babies you keep inside, send them to school, catch the monkey and send it to a jungle, then catch the dog of desire and tie it up behind the kitchen. Seize your wisdom and your *Imān*, your absolute faith, take them to God, only then can you go to Him, they are what can take you on *mi'rāj*. Allah invited His *Rasūl* ﷺ on *mi'rāj* in this state.

When the angel Gabriel ؑ came to take the Prophet ﷺ on *mi'rāj* he brought a vehicle called the *burāq*. How can we describe the capacity of this *burāq* which had seven distinctive features, a form made of wings like a peacock, a tail like a horse, the chest and the heart of a tiger, the back of a donkey, the face of a beautiful woman and legs like an elephant. These are the seven characteristics which make up the form of *burāq*, the mind. Now what we have to do is make the mind a horse to travel on. The heart is like a tiger, the five-colored peacock resembles the five elements, earth, fire, water, air and ether, the five colors make the wings of the *burāq* we fly on. Make them the wings of *burāq*. Its back is like a donkey burdened with the whole world, that is the back, the seat on this *burāq* and the fanaticism of the elephant with its arrogance, its karma and maya are the legs of *burāq* moving along, searching for what it needs. The tail is like a horse's tail — the mind, which resembles a horse, flies at speeds faster than the wind — it swirls its tail and runs. The face looks like a beautiful woman's face, it is maya,

illusion. Gabriel ﷺ made this *burāq* with seven characteristics and had the *Rasūl* ﷺ ride it on *mi'rāj;* we have to make this our vehicle in the same way. Whatever we keep praising, whatever we take pleasure in must be suppressed. This is what a Sufi would do, make a creature like that, mount it, go around the world then commune with God. This is the way God invited the *Rasūl* ﷺ on *mi'rāj* with the angel Gabriel ﷺ. When the *Rasūl* ﷺ was taken there that way, when he was in communion with God there were certain other things spoken of, but I want to shorten this because it's a long story, it would be a very long discourse, this history of Sufism I'm giving.

God had revealed the five and six points of Islam before this, He had made fifty-one *waqts* or times of prayer obligatory for man. There are five outer *furūd* or obligations, known as the five pillars of Islam, and six inner *furūd,* five and six which make eleven. Sufis have five outer *furūd* and six inner *furūd,* making eleven, and this is interpreted for the *dunyā,* for the world, as the five and six obligations of Islam. The *furūd* which are revealed as inner *furūd* are made obligatory to those who do not have the *dunyā* in them. God had decreed that man should pray to Him fifty-one times a day, but the *Rasūl* ﷺ pleaded and pleaded with Him saying, "O my God, if You make it obligatory for them to pray to You fifty-one times a day, it will be very hard for my followers, please reduce the number."

He went on pleading with God until it was reduced to twenty-five, then to twenty, then to ten and finally He made it five times of prayer saying, "O Muhammad tell your followers if an individual can complete just one *waqt,* one time of prayer in five, hell will be farther and farther from him, he will never be in hell." This command concerning the five and six *furūd,* the obligations, was given to man by God. For a Sufi there is a big difference between the *sharī'at,* the first step, and himself, for a Sufi there is no time of prayer. When a Sufi communes

with God there is no time, and his worship is different too. God reduced fifty-one times of prayer to five.

We are talking about Sufism now: when the *Rasūl*ﷺ was on the way to *mi'rāj* he met an illiterate shepherd who did not know his letters, not even an A or a B, he did not know any letters at all. As soon as they saw the *Rasūl*ﷺ, the flock of sheep and goats he was herding were all entranced, bowing and standing still. The shepherd himself came running up to the *Rasūl*ﷺ saying, "O *Rasūl* are you going to commune with Allah?"

"Yes," the *Rasūl*ﷺ answered.

"Please ask God what He has in store for me there."

The *Rasūl*ﷺ replied, "Very well, I will do that."

Then a little farther along a monkey came running up, this is the monkey of the mind who asked, "O *Rasūl* you are going to meet God, please ask Him, O *Nāyaham,* my lord Prophet, what God has in store for me there."

The *Rasūl*ﷺ said, "Very well, I will ask Him."

The monkey added, "Yes, but do not forget to ask Him."

When the *Rasūl*ﷺ went a little farther on he came upon a man sitting under a tree who had been meditating on Allah for ninety-nine years, his nails had grown deep into the earth, and his hair had also grown into the earth. He was praying to God in that state, but he opened his eyes and said, "O, they say you are a prophet of God, are you Muhammad? The goats, the bulls and trees here are all talking about you now, are you going to commune with God?"

"Yes," he answered, "Allah has invited me and I am on my way."

"If you go please ask God, O Muhammad, what place He has in store for me there."

The *Rasūl*ﷺ replied, "Yes, I will do that."

Yet when he was in communion with God the *Rasūl*ﷺ forgot these questions until God said, "*Yā* Muhammad you have been speaking to Me all this time, now you are ready to leave Me and go back to the world, but while you were on your way here there were three people who had a question to ask Me. Have you asked Me these questions?"

The *Rasūl*ﷺ reflected and answered, "O yes, O Allah I did forget, I did forget, please forgive me."

Then God addressed him saying, "You are a prophet of God, when one of your followers makes a request, should you not ask Me that? If you forget how can you be a *nabī,* a prophet of God? How can you ever forget your children, your followers, how can you forget your children, the *ummat,* the community of your followers? This is no situation to forget Me and your *ummat.* You have two hands, one is turned to Me, the other to your followers, one hand must be turned to Me receiving, and the other must keep giving to your children, that is why you are called My prophet. If you forget a request your hand is not pointed to Me or to that child," and He added, "Do be careful in future."

Then the Prophetﷺ wept and said, "O Allah forgive me, bestow that memory, that *'ilm,* the understanding and divine wisdom, on me."

Allah continued, "O Muhammad tell these people Allah is very busy right now. He has to provide sustenance for all the creations of this world in the blink of an eye, for the sun, the moon, the stars, the earth, for atoms and atomless things, for movable and immovable things. He has to measure each stomach and provide what is needed, He must know what each creation needs and provide it. Because He has all this to do He is very busy and said, 'I will give a reply to these questions another time.' Please tell them I have no time to answer because there is so much to do."

As the Prophet ﷺ was returning the shepherd asked, "O *Nāyaham,* lord Prophet, what has God in store for me there?"

"I did forget to ask, and then God said He has so much to do now. In the blink of an eye He must measure the need and provide nourishment for all His creation, that's the reason He's so busy right now. He has to do all this work of providing food in the blink of an eye, and so He said, 'I will give him an answer some other time, tell him that.' "

The shepherd was illiterate, he did not know his letters, yet he said, "Is that actually work for God? It's not work for Him, He is the One who can do this before you think, He gives whatever you need even before you have the intention to ask. Does it take Him time to do that? O *Rasūlullāh,"* he went on, "God said this to test us. I have put my trust in Him, He must grant me His grace. Please, on your next visit ask that question for me."

The *Rasūl* ﷺ said, "Very well."

Then the monkey approached him saying, "O lord *Nāyaham* did you ask my question?"

The *Rasūl* ﷺ replied, "I forgot to ask, but this is what God said, on my next visit He will give you an answer. He asked me to tell you that."

The monkey spoke, "Is this actually work for God, is this really work? He is the One who does things before we can even think. God really said this to test us. So please, on your next visit ask my question and let me know the answer."

The *Rasūl* ﷺ went farther along to the third person who was waiting, the man who had prayed for ninety-nine years in that state of devotion. He said, "O *Nāyaham,* lord Prophet, is it you? O Muhammad what happened?" the man asked, "What does God have in store for me there?"

The *Rasūl* ﷺ answered, "I forgot to ask, but at the end, when everything was done, He Himself asked about it."

The man went on, "What did He say?"

The *Rasūl*ﷺ replied, "He has so much work, He has to provide nourishment for all creation in the blink of an eye; He has so much to do. When he finishes this, providing for His creations, some other time He will let you know what He has in store for you."

And the man said, "Listen Muhammad, you look like a madman telling such lies! Admit you forgot to ask God, admit you did not ask God my question."

"No, no," the Prophetﷺ answered, "No, no, I did not ask your question, but that is what He said."

The man repeated, "O do not tell such lies! How could He provide for His entire creation in the blink of an eye? How many minutes does it take to give one person food? Every day it takes at least a half hour to feed each person, He needs that much time to find the food, to provide it for each person. How can He give sustenance to all creation in the blink of an eye? Please Prophet, don't tell such lies again, it's not acceptable to truth or conscience."

Then the *Rasūl*ﷺ said, "I don't know anything about it, but this is what God said, and this is what I'm conveying to you."

The man replied, "Very well, anyhow go away. Next time you visit ask my question and let me know the answer."

The *Rasūl*ﷺ replied, "Very well," and continued on his way.

This is a story the *Rasūl*ﷺ told his *ashāb,* his companions, he told them this story. I will interrupt it here and continue the lengthy account later on, now I will talk about Sufism. Take the five daily prayers, for a Sufi his first *waqt* or time of prayer is known as the *sharī'at* prayer. This prayer is meant to overcome the four hundred trillion, ten thousand *sakthis,* the forces and energies of that first level which is his birth, to overcome arrogance, karma and maya, *tārahan, singhan* and *sūran* who are

the children of maya, and to overcome lust, anger, miserliness, craving, fanaticism, envy, intoxicants, greed, theft, falsehood and murder. These seventeen make seventeen realms, seventeen *purānas,* that is scriptures, seventeen worlds, places satan can climb to which contain the four hundred trillion, ten thousand energies or forces of maya. Seventeen of the eighteen *purānas* belong to satan with hundreds of millions of mantras, with millions of miracles and many different kinds of *sitthis* or elemental miracles, many kinds of *pūjās* or ritual offerings, many kinds of music and song, many kinds of devotion and prayer. These *purānas* have millions of different pleasures and happiness, millions of dances, dance steps, classical dancing, every kind of dance, in fact, limitless variations in dancing and acting. This is what they are, seventeen *purānas,* realms one after the next, but beyond them is the eighteenth. This realm, this *purāna* or story is the place where we truly pray to God, where we commune with God, this eighteenth *purāna* is one of the eighteen thousand universes. We praise that realm which is the kingdom of God, the kingdom of purity. When we stand in the kingdom of purity praying to the God of purity, the prayer is 'I' am not, 'I' am dead. Haste, race, color, arrogance, fanaticism, a sense of differences, desire, selfishness, prejudice all die as we surrender everything, the 'I' does not exist. This is the eighteenth *purāna,* the eighteenth realm related to the eighteen thousandth universe. We have to disconnect all the other bulbs for this prayer: at the stage when we disconnect all the bulbs we are called Sufis.

The first level concerns His creation, its emergence, the force of all the energies in the earth, the millions of forces in the earth, the good, the bad, the oil, mercury, gems, gold, silver, lead, iron, magnetic particles, electricity, the oceans of maya, the oceans of fire and acid. The earth holds all this, hell, sin, the good, the bad — the earth contains all this, it is the first level of the body, birth, here you look at a body made of

earth, fire, water, air and ether, you do your research on the form of this body to see what it is made of. Once you analyze it the first thing to do is understand the nature of right and wrong, once you analyze right and wrong accept what is right, accept God alone and discard everything else. This is called *sharī'at* in Arabic and *sariyai* in Tamil. God is One, extract only the essence of that truth and destroy all the chapters of birth, eliminate them, discard them and wisdom will bind you to one treasure, the truth, as you approach *tarīqat,* the second stage. Cut your birth with that point, cut all those energies related to the arts, to drama, to lust and sex, the sixty-four sexual arts, this is the *subh* prayer, the pre-dawn prayer which is the first prayer. The form of *īmān,* that is faith, certitude and determination, destroys everything else, accepting only God, that one truth alone, paying homage to Him. This is the first *waqt,* the first time of prayer, the *subh* or *fajr* prayer.

The second *waqt* is *zuhr,* the midday prayer when you analyze hunger, disease, old age, death and everything that causes torpor, you analyze the fires of hell, a cemetery where everything burns, a burial place. *Zuhr* is the Hanal religion, fire worship. Kill those forces which have fire energies, whole forces of fire, the potential of the angel of fire and all its forces, the capacity of satan and his forces, the energies of hell, the quality of devouring one another, forces which compel you to destroy a person and eat him, the dog of desire, hell, the mind — kill all this, accept that only God exists and be one with Him. This is called *tarīqat* in Arabic and *kiriyai* in Tamil, accepting with certitude that only God exists, nothing else, there is no other God but that One, there is no one who can be compared with Him, no one who can be associated with Him, He is without end, He is indestructible. That point of certitude in Him, that treasure, the only treasure, is the second *waqt* of prayer. *Zuhr* which establishes this truth is the second prayer, and it does not belong to *sharī'at,* it is a prayer of the

Sufis. In fact, that is the way the five *waqts* of prayer were explained to the Prophet ﷺ, explained as prayers of the Sufis, not as prayers which belong to a religion. This is the kind of prayer performed after man becomes *insān,* true man, this is the prayer he does when only two of the seven sounds resonate in him. If the other five still resonate he cannot do this prayer. The prayer he does with the five other sounds is a prayer of attachment, a prayer of the elements, a prayer of the religions, of fanaticism, these prayers may sound like the other but they will come back like an echo, their sound will not go to Him. The second *waqt,* the second prayer is to pray to God.

The third *waqt* of prayer is *'asr* which is *haqīqat,* the third level represented by Injīl, Christianity. When you have controlled the four hundred trillion, ten thousand spirits or vapors, when you have discarded or destroyed all the formless beasts in the zoo that exists in the heart, all the mantras and arts of maya, the magic, the *sitthis,* the elemental miracles, when the museum without form and the zoo without form have both been destroyed, when the music, the sexual arts, the sixty-four sexual games have all been controlled, you take the note from three billion, three hundred and thirty million nerve fibers in your body and make it *lā ilāha illallāhu,* nothing exists but You, O Allah, You alone are God. You make it resonate through the billion, five million pores of your body, you make the sound of *lā ilāha illallāhu* resonate in the one hundred and twenty-four thousand smaller nerves of your body. Pluck the four thousand, four hundred and forty-eight nerves, play them to make the sound *lā ilāha illallāhu* resonate. It arrives as *illallāhu,* You are Allah, there is nothing else, no other god but Allah. The whole body, the skin, the tissues and flesh all resonate in that melody, that music of God which is the music of the soul, which is the sound, the music of the soul's light. This is the moment when you transcend all the spirits and vapors, when you take the sound of the soul and become one with Him.

This is the stage of *haqīqat,* the *'asr* prayer, the third prayer when you are merged with Him, this is the moment when the song of the soul is sung in silence, without sound, it cannot be heard. It is silence, a sound which belongs to God and God's kingdom. This is *haqīqat.*

Next comes *maghrib,* the sunset prayer, the fourth *waqt* which is the *maghrib* of your life, the end, the time when the potential of your mind and desire, of your body, of time and age, of life and death, when all the body's potential is in decline. It is the time to surrender all this. When you are ready to surrender you make everything die, at that time you obliterate the ten sins and ten evil qualities. Once they are destroyed you surrender to God in totality, accepting that but for You, God, there is indeed no other god, there is no god but You, there is no lord but You, except for You nothing would exist. You are an artist for the artist, You are a psychologist for the psychologist, You are a mechanic for the mechanic, a doctor for the doctor, a scientist for the scientist, You are the true *gnāni,* the sage for all *gnānis.* You are the One who can create and destroy it all, there is no other god like You, the One who has transcended the ten sins and ten evils, the eternal One. There is no other god but You, nothing can be compared with You, You are without end. This is the place where you meet in union with Him: arrogance, karma, maya, earth, fire, water, air and ether, mind and desire, these ten are eliminated completely, you surrender to God. This is the *maghrib waqt* of prayer when you have surrendered to Him completely.

'Ishā' is the fifth *waqt* of prayer, a time when you are dead. There is no day or night for you, neither time nor periods of time exist for you. Time does not exist for you nor do you see differences of color, you are with Him, there is no day or night. This is a time when you are completely in communion with God, this is that twenty-seventh letter when you are on *mi'rāj* communing with Him, the *'ishā'* prayer, a *waqt* which has no

time, no day or night, no life or death, no happiness or sorrow. You have nothing in that state, no sense of differences, there is nothing else for you, there you have nothing, only the plenitude of God in totality. There you have surrendered completely and merged with Him, disappeared, you have severed death entirely.

Once you finish this time of prayer, this fifth *waqt* of prayer, you are a complete Sufi. This is the stage of *sūfiyyat* when you are in *mounam,* in silence within Him, you are there as Himself. At this time you do forty-three thousand, two hundred and forty-two *sajdahs* or prostrations a day — every breath unites with Him, every intention unites with Him, every thought, every point of focus unites with Him. At this stage you understand the meanings of the ninety-nine attributes in the *asmā'ul-husnā,* the beautiful names of God, you have assumed its qualities of tolerance and patience, you have taken all these qualities into yourself, you have carried out the ninety-nine actions of these attributes. Once you establish the qualities of the *asmā'ul-husnā* in yourself, you surrender all responsibility to Him while carrying out the duties related to these qualities, you assume the form, the beauty of the *asmā'ul-husnā* in yourself, you know the meaning and action of each attribute. When you present yourself in that form to God, at the stage when you are Allah and Allah accepts you, then you are only One, you surrender all responsibility to God, saying there is no one but You. When you assume the form of the *asmā'ul-husnā,* presenting yourself that way to Allah, this is the *waqt* of Sufis. Wherever you are, wherever you look, whatever you focus on, you do this automatically.

These prayers may be seen ninety-nine different ways, many do pray the five daily prayers, many sit to pray, some lie down to pray, some pray with their eyes closed, some pray with *dhikr,* the remembrance of God, some with *fikr,* the loving remembrance of God, some pray with the *salawāt* praising God,

or with *salāms,* offering peace, and some pray with their bodies. There are many, many kinds of prayers to do, you can pray to God ninety-nine different ways, but Sufi prayer has no time frame, this prayer is the intention of Allah's *gnānam,* His divine wisdom in *insān,* true man. This is *vanakkam,* the prayer which surrenders entirely, which surrenders in totality to that one God, this is the prayer of Sufis, something like television. It is not easy, it is indeed a most amazing prayer. You can see *'ālam,* the universe, *arwāh,* the world of souls, and *kullum yāvum,* everything, each and everything that exists, you can see all the universes with this prayer. You can see hell, heaven, the twice seven or fourteen worlds, you can see what happens within everything, everywhere.

During the time of the *Rasūl*ﷺ, when the *Rasūl*ﷺ himself was alive this Sufi prayer existed — certain Sufis sat in a corner of the mosque, just sitting there. These Sufis who are spoken of were intoxicated, it was the intoxication of God. They had wisdom, they had *īmān,* absolute faith, and they had *'ilm,* divine knowledge, they had that faith. That wisdom, that *īmān,* that *'ilm* were all in love with God and crept into Him. This is neither the intoxication of marijuana nor the hypnotic lethargy of drugs, it is not the opiating effect of drugs, the torpor of opium or the pills you take, nor is it the dances you do nor the music you play. None of them can create this intoxication so unlike the drunkenness of beer or brandy, which is no way to meditate, no way to be entranced, to see. The point of worship is that *īmān* falls in love with Allah, wisdom and the ocean of *'ilm* see His beauty and fall in love with it, the certitude of faith merges with Him exclaiming, "Who exists but You!" This is that state when the ocean of *'ilm,* of divine knowledge, is in love with the limitless beauty of the limitless One, existing in union with that One, this is the state of Sufi worship.

For any person at all, whoever it is, no matter the religion

he or she is in, no matter the philosophy he follows, these connections are only light bulbs, like bulbs inserted at different points along the same current. That person keeps inserting a variety of colored bulbs saying, "Ha, ha, ha, my bulb is better, your bulb is more beautiful to look at, mine is blue, yours is green, yours is white, yours is yellow, yours is red." He merely turns on the bulbs and feels happy inwardly. Now these bulbs do exist, but there is one current which lights them all, the bulbs alone are different and they cannot grant you liberation. You have to transcend the four religions, you have to go beyond, you have to understand the forces and potential of each of the four and rise above them, you have to rise above your body. The heart is made of a fistful of earth, just one fistful of earth is the heart, and that is the world, that is illusion, that is hell where there are demons, monkeys, jinns, fairies, angels, dogs, desires and satanic beings. It is hell, yet it is also heaven. There are many meanings in this one fistful of earth, if you cannot understand its limits, if you do not cut it open to examine it, if you do not understand the nature of right and wrong, left and right, if you do not know the difference between truth and falsehood, between God and maya you have no place there. Your research can only be done in that fistful of earth, you must cut it open to examine it, you must dissect each thing one by one, dissect whatever you have, examine it, taste each thing and make your discoveries. You cannot use everything you see as food, you cannot take everything you see as pleasure, you have to open up each thing, taste it, understand it.

These religions are four steps, don't switch those bulbs on and feel happy, don't rejoice. The bulbs by themselves are useless, there is only one current for all four bulbs, the perfectly pure light you have divided into four sections. At the first level creation occurs; at the second level hunger, disease, old age and death occur; then at the third level spirits, angels and the *rūh*, the soul, come; after the *rūh* light comes, the fourth level;

beyond this light plenitude comes and within plenitude comes the light of completion where God exists. This is the way you have to ascend, it is not a mantra, it is not magic. Mantras all have their existence in creation, every art, every dance exists in creation, all forms of music exist in creation, the arts and the sexual arts exist in creation. When hunger comes all the dancing and the ten good qualities disappear, once you feel hungry, from that moment the ten fly away and all the dances disappear. If you have two good episodes of diarrhea your faith, your fervor, everything goes away, everything disappears. You can see that all these dances are limited by the body which also has its limit, you must go beyond this. Children, gems of my eyes, you must understand the state of prayer and the potential of a Sufi in whom sound rises from the seven sources, you must understand the songs and the melody. Sufism is not a simple matter.

Now to continue the story of the *mi'rāj:* the Prophet ﷺ went on *mi'rāj* and returned to his *ashāb,* his followers, he went back to his *ashāb* and gave certain clarifications. As he was giving these explanations a fisherman who passed them by on the road said, "O that illusionist Muhammad is here, he is a magician, a trickster, a gambler. Because of you, O Muhammad, this world has gone astray, you've spoiled the whole world. Since you've been here, Muhammad, you've destroyed our idols, our world, you've destroyed our gods, we will not have any relief or peace until you die." The fisherman repeated, "On the day you die we will have peace and relief." And he continued, "This fellow says he goes on *mi'rāj* every day, he communes with God and comes back, what can it mean? He says he goes to God and comes back, he tells such lies, he tells such lies! O when will he die? Nothing will go well for us until then."

This is what the man said as he passed the Prophet ﷺ who was talking to his *ashāb,* then the fisherman went home and gave his wife some fish. "You cook this fish," he said, "I will

bathe in the river and come right back," and he went to take a bath. Leaving his clothes on the riverbank he dove into the water where he sank and rose up six hundred miles away, emerging as a beautiful woman.

A king and his army who were hunting in that area came to the river for a drink and saw a beautiful woman rising from the river. When they approached they caught hold of her exclaiming, "O what a beautiful woman!" The king took her to his palace, he married her and she gave birth to seven children, six boys and a girl. When the seventh child was three months old and the oldest boy was seven years old, while the king was out hunting again his wife brought the children down to the river for a bath. As she finished washing them she took them back to the riverbank where she handed the baby to the oldest child, then waded into the water to bathe herself. She dove in and rose up as a man at the spot where the fisherman had first gone into the water, it was a man who climbed out there, found the same garments he had worn just where he left them, everything was there.

"O!" he exclaimed, picked up the clothes and put them on before returning home. He discovered his wife had just finished cutting up the fish which she now washed to prepare for cooking. Immediately the fisherman struck her, "You woman you! I know you must have seen me coming from my bath. You just bought that fish to cook for me. For whom did you cook the fish I bought, to whom did you serve it, what have you been doing since then, who is the man you have been living with all this time?" he struck her again.

"O you sinner!" she retorted, "You gave me this fish, you gave it to me a little while ago."

"What are you talking about woman, I had seven children before returning home, my oldest boy is seven years old," he kept hitting his wife until she could no longer bear the beating.

Then a man who was walking past on the road stopped,

"Why are you beating this woman? I saw you give your wife the fish a little while ago before you left, why are you beating this woman?"

"Ah," said the fisherman, "This is the man who has been living with you as your husband, he's back on earth," and he beat the man who asked him why he was beating his wife. Soon a big crowd gathered. When the fisherman had been on his way home he had seen the Prophet ﷺ again, telling stories about the secrets of the *mi'rāj,* and he had also seen the *Rasūl* ﷺ in the same place talking about the *mi'rāj* before he left.

Now some people said, "We have a *Nāyaham,* a lord Prophet, close by and no one else to ask, we will tell him about this incident," and they took the fisherman, his wife and the others to the Prophet ﷺ.

The wife complained, "O Prophet this man, my husband, gave me some fish a little while ago and left. I just washed it and put it over the fireplace, yet since he's come back, he's beaten me, he's hit me and struck me everywhere. He also claims he's had seven children, but he gave me this fish just now. O Prophet didn't he give me the fish just now, is this the truth or not?"

The Prophet ﷺ answered, "Yes, it is true, he gave you the fish just now."

The fisherman became very angry, "O you liar Muhammad! You're still practicing magic, you keep telling lies. I gave birth to seven children and came home when my oldest was seven years old and my youngest three months old, is that a lie? Between the time I gave her the fish and came back I did all this, is that a lie?"

The Prophet ﷺ replied, "What you say is also true."

Now the wife protested, "What are you saying, O Prophet, you said what I told you is true, that he just gave me the fish awhile ago."

"What you say is also true, O woman."

"But how can you say that, you're saying what I said is true and what my husband said is true."

The people gathered there said, "The man says he got married, his oldest son is seven years old, his youngest child is three months old, you say this is true. The woman says the fish was just given to her awhile ago, you say this is also true. What is the secret here, please explain the truth to us, tell us how to figure out what this means."

The Prophet ﷺ answered, "Come, I will show you, come." He took them to the river and said to the fisherman, "Right, now remove your clothes, get in and take a bath." As the fisherman entered the water a path opened before him which he took. The Prophet ﷺ told everyone to watch saying, "Look at the place where he stepped into the water." They watched that spot, everyone saw him go; as he made his way across the river the fisherman was changing into a woman. On the other side where there was a forest, a river and a palace, the king and his people had spread out a net searching for the woman's body.

Caught in the net she was lifted up now, and the seven children all ran to her, clung to her shouting, "Mother!" When the fisherman came up on the opposite side he saw the Prophet ﷺ there too, the Prophet Muhammad ﷺ was there with the king.

Now the Prophet ﷺ said, "O king we have something controversial between us," and he started to give an explanation saying, "See, here are your wife and children." This is what he explained to the king, "A fisherman has just been changing his form, he changed from a man to a woman, from a woman to a man, then he came back here and became a woman again. It was his mind which did all this — now see the extent of his mind's operation. This is the mind, the business of the mind. For that reason, O king, you keep these seven children yourself and send the man back to his wife."

As the fisherman looked through the water he found the *Nāyaham Rasūl,* the lord Prophet ﷺ, on the other side and on this side too, in both places. "What is this, O Prophet, you are in two places at once, you are here and there at the same time. I saw you on that side, you were there, yet when I look here, I see you are here too, this is amazing!"

"Well that's all right, we can talk about it later, now give these seven children to the king."

The children were shouting, *"Ammā, ammā!* mother, mother!" The people on this side could see what was happening on the other side, the people on the other side could see what was happening on this side.

The Prophet ﷺ said, "Come, get into the water again," and the fisherman gave his seven children to the king. The seven children were the seven *nafs* which the fisherman once had, the *nafs ammārah,* the seven base desires everyone has. In Tamil they are known as Valluvan, Auwai, Kamban, Kuruvai and a few others, poets of the Tamil epics. In the Tamil language and in Hindu philosophy these seven forces or energies are called *satha rishis,* the seven sages, seven causes born in the mind which are explained or understood now in many ways, with many names. In one place they are called *satha rishis,* somewhere else they are called seven forces or energies, somewhere else the seven *nafs,* elsewhere the seven poets, they are understood in different ways. Now when the fisherman came back the Prophet ﷺ was on the far side of the river. The seven are what each of us inherently possesses, seven *nafs* or seven children. What we hold onto and pray to are these seven children, seven desires, this is the mind. The Prophet ﷺ demonstrated that and went to the other side of the river where he found the fisherman's wife and all the others waiting.

They exclaimed, "O *Nāyaham,* O lord Prophet, you are here, you are there, you are everywhere now, this is amazing."

He replied, "Come, come with me and I'll show you something." He took them to the mosque where he said to the fisherman, "Look at the timepiece, see how long it took for you to catch the fish, for the whole controversy to take place: you had seven children, you had a fight with your wife, went back there to make a decision and returned here again. All this happened in just fifteen seconds, look at the timepiece for the time right now; in fifteen seconds you had a boy whom you raised for seven years — getting the fish, going, coming, marrying, everything happened in fifteen seconds. Would anyone believe this was the truth if you said it all happened in fifteen seconds? Wouldn't you be questioned, would anyone be able to grasp it, to understand it? No one would believe it, only the people who actually saw what happened just now will accept it. Could anyone else believe what you say? No one would believe you raised a boy seven years old in that space of time. Could anyone believe all this happened in fifteen seconds? And there's something else, didn't you say, 'O this magician Muhammad, O this trickster, this crafty fellow who manipulates everything has destroyed our gods, we won't have peace until he dies.' You said the same thing before you left and again when you came back, who will believe what you say is true now, will anyone accept your word?"

The fisherman replied, "O *Nāyaham,* O my Prophet, wherever I look I see you, I see you here, I see you there, this is the way you are, and I believe what you say. Please accept me." He added, "Now I can accept you, I couldn't have before this."

"Those seven children you gave birth to and left behind were what you had before, now that you have delivered them and given them away you have become a child of God. Those seven children were leading you astray, the scolding, the talk, the rejection, abuse and beating were all carried out by the seven children. Those seven children you bore who left you, who went away, were the energies or forces operating in you,

the arrogance, maya, karma and all the actions stemming from them. You saw God and His angels from the other side. In fifteen seconds all that happened, this is God's secret, this is what they say He can do in the blink of an eye. You commune with God from the place where you are, the kingdom of God is not somewhere else, the kingdom of God is within and hell is also there. You speak to God in the place you have within, God is also there, in that place there is no distance between God and you. You do not have to go far to trust in God, the distance is the mind you have. It was the mind within you creating distance, it was arrogance creating distance, desire was creating distance, anger was creating distance, the sense of difference between the 'I' and the 'you' was creating distance, these are the idols which created the sense of difference. God is not far away, you commune with God from wherever you are. The twenty-seventh letter is the place where you commune with God on *mi'rāj,* the place from which the *wahys,* the revelations come, this is the Qur'an, the six thousand, six hundred and sixty-six *āyats* or verses of the Qur'an which are the twenty-eight letters. If you commune with God these *āyats* will appear as if it were speech, they will be revealed to you." The Prophet ﷺ gave this explanation then taught him the *kalimah,* the true words of faith that wash the heart, and he taught him *īmān,* absolute faith.

You should establish the state of *īmān,* establish the complete boundaries of *īmān* and the place where you commune with God. You must trust this and learn *'ilm,* divine knowledge, understand the ocean of *'ilm.* You have to understand His divine qualities, the *asmā'ul-husnā,* the ninety-nine beautiful names of God, the *thiru marai,* the original scripture inscribed on the heart, the *thiru* Qur'an, the inner Qur'an, and you have to understand *awwal, dunyā* and *ākhirah,* the time of creation, this world and the next, three worlds which are hidden in the Arabic letter *alif.* You have to understand the ocean of maya, of

darkness, the ocean of desire and the ocean of *'ilm,* divine wisdom, three oceans which are hidden in the Qur'an. The three worlds, *awwal, dunyā* and *ākhirah* are hidden in the Qur'an and the triple flame is also hidden there. The Arabic letters *alif, lām* and *mīm* are there. To understand the meaning of these three treasures we need *īmān,* absolute faith, Allah's qualities and patience, with trust we must acquire these three which are so necessary.

This morning we wrote down certain *āyats,* verses from the *Sūratut-Taubah,* the Chapter of Repentance in the Qur'an, which contains several *āyats* revealed to the Prophet ﷺ on repentance.

(The following verses are read in English from the 'Abdullāh Yūsuf 'Ālī translation of the Qur'an.)

107 And there are those
Who put up a mosque
By way of mischief and infidelity —
To disunite the Believers —
And in preparation for one
Who warred against God
And His Apostle aforetime.
They will indeed swear
That their intention is nothing
But good; but God doth declare
That they are certainly liars.

108 Never stand thou forth therein.
There is a mosque whose foundation
Was laid from the first day
On piety; it is more worthy

Of thy standing forth (for prayer)
Therein. In it are men who
Love to be purified; and God
Loveth those who make themselves pure.

109 Which then is best? — he that
Layeth his foundation
On piety to God
And His Good Pleasure? — or he
That layeth his foundation
On an undermined sand-cliff
Ready to crumble to pieces?
And it doth crumble to pieces
With him, into the fire
Of Hell. And God guideth not
People that do wrong.

110 The foundation of those
Who so build is never free
From suspicion and shakiness
In their hearts, until
Their hearts are cut to pieces.
And God is All-Knowing, Wise.

Āmīn, yā Rabbal-'ālamīn, O Lord of the universes. These are *āyats* in the *Sūratut-Taubah* from which we understand there is a mosque or a temple or church where we pray to God, a place where we commune face to face with God and His representatives. This church, this mosque or temple is a flower garden

consisting of the treasure of that *bahr,* that ocean of *īmān,* absolute faith, of that ocean of *'ilm,* divine knowledge, and the power of His beautiful qualities. This is the place, the church where those who believe in Him worship Him, it is not built of earth or stone, it is not made of limestone and mortar or clay and mortar. One day all those buildings made of stone, mortar and brick, or whatever you build with, will be destroyed by the very things they have been built with. One day there will be a war between earth and fire, the earth will be destroyed one day, stone will be destroyed one day, air will be destroyed one day, and since water can destroy it, fire will be destroyed one day. The church where we truly pray to God is not made of any of them.

Allah says there is a church within you, there is a mosque, a truthful place within you, a stage where He is to be worshiped. There is a mosque of His *qudrat,* His power, this God who is limitless grace and immeasurable love, a mosque for which you need the key of *'ilm,* divine knowledge, a mosque that is shut with the doors of *īmān,* absolute faith, that has a frame made of *sabūr,* inner patience, a lock of patience with a bolt of *shakūr,* absolute contentment, a mosque that has the strength or force of *tawakkul,* absolute trust in God. A key of wisdom opens the mosque, we have to insert this key to open the door, and when we open it with that key to go inside we see a flower garden there, we find the hundred and twenty-four thousand prophets who live there, all God's representatives, all God's angels, Jibrīl, Mīkā'īl, 'Izrā'īl, Isrāfīl, Munkar and Nakīr ﷺ, all the angels, the archangels, the *malā'ikat,* heavenly beings, the *olis,* the saints, and the *Qutbs,* those who give the divine explanation. We find them all there in that church doing *tasbīh,* offering devotion to Him, as the strong scent spreads everywhere and wisps of fragrance enter the heart. We find honey there, we find milk, fruit and scented flowers; none of this can be described in words, this blissfulness cannot be described.

All we have to do is look inside this place to find radiant light and perfect bliss, we find the complete resonance of the Prophet ﷺ, the resonance of Allah's resplendent light, we find an exquisite unity flowing where there is no color but His beauty and His light, we find the joy of the slave in love with God and God in love with the slave, in union. This is the bliss, the pleasure we realize there. We taste only the taste of God and the kingdom of God, time does not exist, no minutes, no seconds, no darkness, no sense of differences of any kind. God is there as God, He and His *'abds,* His slaves, are as one, each connected to the other in joy. There is neither toilet nor bathroom there, nothing like this at all, yet we still have food and fragrance, water and honey but no urine or feces. There are *houris,* celestial beings of great beauty whose teeth are brighter than seven suns together, whose beauty and complexion exceed the brilliance of seven suns and the coolness of seven moons, their eyes are like stars, their garments, their dresses and bodies cannot be described. They are all entranced, in love, intoxicated with that love of God, without lust or desire or mind. They do not have the world, their food is sherbet, good honey and fruit, an endless taste. Time does not exist for them, there are no seasons, no birth or death, only beauty, bodies in bliss, in communion, doing *tasbīh,* praying, with indescribable bliss and happiness.

All the sounds of the universes come to this church. From there we can see whatever stands out or shines in the other universes — each being who exists there has a certain magnetic property. Compared with what exists inwardly, the world is just a particle of a particle. In the eyes of those who are there this world appears to be an atom within an atom, an atomless atom, this world is not very important to those who exist inwardly. They can see it all, they do not consider this world or the entire universe important, for them only the taste, the bliss and the happiness of God matter. This church is not built of earth,

fire, air, water, illusion, mind or desire, it is built of His *rahmat,* His benevolence and grace, this beautiful church is the place where we pray, the place we pray if we become Sufis, where *gnānis* or sages pray. This place without mantra or tantra or song is indeed a beautiful church.

This is the church we have to build. To do that we need *'ilm,* we need divine wisdom and the ability to open it, to unlock the entrance, go inside and discover the techniques of worship there. This is the reason we need a good father who knows the map, a father who can read the map of the four districts, we need someone who knows the four *rāsis,* the signs of the four districts, we need a father who knows the map showing these four steps, a father who knows the steps of the four religions. If we can find a father in that state, if we can grasp the meanings, the explanations, if we can acquire that *'ilm* we will understand what this means. It is only relevant to Sufis.

When we say Sufism we mean a state in which the seventh sound is received from God — with the sixth and seventh sound we are connected to God. The five elements have five kinds of sound, God and *insān,* true man, have two. This is the *thiru* Qur'an, the inner Qur'an, this is the *Sūratul-Fātihah,* the Opening Chapter which is in the *sūrat,* the body of the Qur'an; we must try to establish the one hundred and twenty-five letters of the *Sūratul-Fātihah.* Look at the stars, the signs of the zodiac and the five-letter *panjāngam,* the almanac. We have to understand them all, and once we have understood their meaning we must learn what real prayer is, how to open that church and pray.

My children, jeweled lights of my eyes, I am tired now but this discourse is not finished and it is well past the lunch hour too, some of your stomachs must be in pain. When hunger comes the ten good qualities are ready to fly away. It's not like that for everyone, but some people are bothered. We will stop

and resume the discourse later this afternoon because some children are distressed without their lunch, their stomachs are suffering. I will stop now and continue later.

II

I give you my love children, jeweled lights of my eyes, my loving greetings to you, children who are the jeweled lights of God's eyes, the children of God's *qudrat,* His power. May God protect you all. This morning we talked about Sufism, but we did not finish the discourse, more remains to be said. We talked about a man who worshiped for ninety-nine years, and a monkey, both with unanswered questions. The next time Muhammad ﷺ went on *mi'rāj* to meet Allah He gave him several commandments, and this is a deeply mysterious secret.

In Furqān or Islam they might say man is different from God, they might ask if man can ever become God. Many people ask that. Can earth become gold? Golden sand can become gold. Similarly, if a person becomes a true man, if that sound, that beauty, that melody of God is present it may be said such a person is God; once this state is established it might be that way. If you take sand with gold in it and wash out what has to be sifted away, what remains is gold, gold which acid cannot eat. A treasure which acid cannot eat is gold. If we have a treasure satan cannot eat it is gold, if we have a treasure maya cannot eat it is gold, this is God's grace, this is that beauty. If we have something arrogance cannot eat it is that treasure, if we have a treasure karma cannot touch it is that treasure, if we

have a treasure maya or illusion cannot touch this is what it is, if we have a treasure hell cannot touch it is that treasure, if there is a treasure the *nafs,* the base desires, cannot touch it is that treasure. There is a treasure desire cannot touch. This is that treasure and such a treasure is called gold, this beauty is called God, this duty is called God, this action may be called God. A person who has reached this state may be called God if he has that point of God, that trust, that completeness, that quality, that way of behaving, that conduct, goodness, compassion, love, mercy, sympathy, that surrender, balance, concentration, *gnānam,* divine wisdom, that justice and integrity of His, if there is such completeness, this is light and the bulb does not exist. We can no longer call it a bulb, we cannot say anything about the current, we say, "Turn on the light, the light alone exists." If the name 'man' given to a person disappears because a light appears in his place, the light may be called man-God, he is a man but his state is man-God. If we come to that point this is what happens. That point exists in Sufism although not in the religions, it exists beyond the religions.

When the *Rasūlullāh,* the Prophet of God ﷺ, went on *mi'rāj* to commune with God, He met him, and they talked about several things. As Muhammad ﷺ was speaking to God he remembered the questions he had been asked, and God said, "O Muhammad what does Muhammad mean? The *muham,* the face, is beauty, light. What is this light? It is the light of Allah, it is Muhammad." Now what does Ahamad mean? It means the *qalb,* the inner heart. The face and the heart are His light, the heart is His *Nūr,* His radiant light, His grace, His *dhāt,* His essence, and the face is His light, His beauty. The two names Ahamad and Muhammad were given to represent this, *aham* means heart and *muham* means face. It was this beauty speaking to God, His grace was speaking to His beauty.

"*Yā* Muhammad you are tired, a little tired from the journey to this meeting because you had to cross a huge mountain.

The mind is a great mountain of rock, jealousy is a great, black, unbreakable granite rock, and desire is higher than Mount Sinai. The mind which is out of reach has grown as high as the seven heavens and beyond to *arwāh,* the world of souls. You crossed all these mountains to arrive here, now you are a little tired. You crossed over earth, fire, air, water, ether, mind and desire, you crossed these seven mountains to come here. Very well, now have a little fruit." Muhammad ﷺ did not see God, he heard the sound of speech behind a veil, God spoke beyond the veil and Muhammad ﷺ listened on the other side.

God asked, "Will you have a little fruit?" From the heavenly kingdom came fruit which will never be seen in the world, on a tray that was so beautiful it cannot possibly be described. Each kind of fruit had seventy thousand flavors, just one drop in your mouth and the whole body would experience the sweetness, a taste that can never be conveyed. God said, "Eat this," but the *Rasūl* ﷺ did not eat, he simply stood there until God asked, "Why are you not eating?"

Muhammad ﷺ answered, "*Yā* Allah I do not eat alone, I have never eaten alone, I can only eat if there are children with me. I give them something first, and then I can eat, how can I eat alone today?"

God said, "O, is that what the problem is?"

"I cannot eat if there are no children with me," replied Muhammad ﷺ, "I share my food, I cannot eat without sharing it. I cannot eat anything today because there is no one to share it with."

"Is that what the problem is? Very well then, I will eat too," God said. "There are many here together with Me, we will eat with you. Right, let us eat."

Then His hand came to take some fruit, a hand came through the veil; whether it was a hand or something else it was so beautiful it cannot be described, is that what this was?

A hand or something emerged, something came to take the fruit, and its light, its beauty can never be conveyed, something so beautiful just appeared to take the fruit. This beauty entranced the *Rasūl* ﷺ completely, and then another hand appeared beside it to take some, the hand of a very small child, an emerald green-colored hand came to take some fruit. This was amazing to Muhammad ﷺ who asked, *"Yā* Allah are You not solitary, One?"

God replied, "You did not take your food Muhammad, why are you not eating? You did not take anything, why is that?"

"Yā Allah are You not only One?"

Allah answered, "Yes."

Muhammad ﷺ asked, "You have no wife, no child?"

God said, "O no, that is so."

"You have no relatives, You have no race or religion?"

"That is so."

"You have no sense of differences?"

"That is so."

"You have no wife or child, You have no help, no equal, no shape or form. I do not know what to say about that hand. I am not able to see Your form, I could not see Your form, but I know something came to take the food, I saw it. When it appeared my heart trembled, I felt as if my heart had turned to water, and while I was feeling that way the hand of a very small child also appeared. Where did a child come from?"

"O ho! Is that what this is about, is that what this is? *Yā* Muhammad you came from Me, and this child came from you. That means you both came from Me, this is your grandchild who will be born in the fifty-first generation after you, but for now he stays here, he stays with Me. You may go to see him."

This is what Allah said, and then the food was finished. When Muhammad ﷺ went to see the child he saw heavenly

beings with a small baby in an emerald cradle which they rocked. The child looked up at him and smiled, he embraced the baby, lifted him up and kissed him. The child hugged and kissed him, the two embraced each other happily in the presence of the heavenly beings. Who is this child? The *Qutbiyyat,* divine analytic wisdom, this child is the wisdom, the beauty which came from Him, the grace which came from Him. The wisdom which came from that beauty is divine analytic wisdom, it is the *Qutb* ﷺ whose color is emerald green, who is called the *Qutbiyyat,* who is called Muhaiyaddeen ﷺ, a form of fifty-one letters. I spoke earlier about the fifty-one letters. The Qur'an has twenty-eight letters and fifty-one diacritical marks, fifty-one forms. The sound, the explanation and resonance come from these marks, right and wrong are demonstrated and distinguished with these marks. It is divine analytic wisdom which offers an explanation, which shows us the solitary treasure and explains that treasure, God. These are the marks, the forms.

God had finished what He said earlier, then He spoke again, "It is said that both these treasures come from Me, do you not know that? When you emerged from Me, that treasure also emerged from Me. Understand that it exists in the place where you are, where that beauty exists I take food, this child takes food and you also take food. This is our food which does not exist in the world, it comes from Me, the taste comes from Me, the fruit comes from Me, the child comes from Me, and you are the beauty which comes from Me. The three of us share this food, it is *'ilm,* it is *'ilm,* divine wisdom, it is grace, the food of grace, it is honey. What you ate now is that taste. O Muhammad this is something that can never be described, understand it and tell those of your children whose hearts are open. Do you see this veil? Whoever sees Me must exist as Myself; I exist within him and he sees himself. Whoever sees Me must exist as Myself. If he is Myself I will exist within him, look at this." Now the veil fell apart revealing a circle, inside

the circle a form which was the beauty of Muhammad ﷺ could be seen, a small moustache, a light face, a baby's face, a light that could not be looked at. "O Muhammad do you understand, this is what it is, who can be seen here? I am inside, you are outside, you have become Me, I am within you. Do you see that now, this is the point you must understand. Who was it who could be seen? The veil which exists between you and Me is the body, this body lies between you and Me, you and I are speaking through the body. When earth, fire, air and water do not exist you are Myself and I am you. This is the form which is Allah, this light is within the form, do you understand now?"

This is what He said and what He showed him; once He had shown him this and given His explanation the veil closed again, do you understand now? The veil reappeared, we speak to God from one side of the veil which is our body, a veil which contains seventy thousand veils. After he had removed the seventy thousand veils Muhammad ﷺ spoke to Allah with one veil left between them. When the final veil is removed it is Allah, the person sees himself, Allah is the resplendence and he is the mirror. Whoever looks in that mirror sees himself, he does not see anyone else. The sound comes from within himself, the word comes from within himself, light comes from within himself, grace comes from within himself, completion comes from within himself, that power comes from within himself. This state is called Sufism and worship in this state is *gnānam,* divine wisdom.

Now Muhammad ﷺ asked, *"Yā* Allah what should I say to the three people who asked me questions earlier?"

"Ah, is that what you are thinking about? O Muhammad tell the shepherd he knows Me, he does not know his ABCs, he is unlettered, he does not know anything of the sort, he is just a shepherd taking care of the animals, returning them to their owners, eating the porridge they give him, that is his duty.

And yet he is a person who knows Me, he knows Me, he does not fail to remember Me with any breath, he does not fail to see Me with any glance, he does not leave Me in any of his intentions, all his thoughts are with Me. This is the reason why he will have a palace in *firdaus,* the eighth heaven, a seven-story palace of gems, it will be seven stories high. I have put *houris,* celestial beings, there to serve him, rivers of honey, ambrosia and milk, as well as beautiful things for him to use; he will live so happily when he arrives there. Very well, tell him that. Tell the monkey I have an *ilanthai* tree, a thorn tree, a beautiful, everbearing fruit tree in the seventh heaven whose endless fruit is for him, each piece of fruit has seventy thousand different flavors that never diminish; he will live happily in the tree he is to be given. Very well, now tell the man, the one who has been meditating for ninety-nine years, say to him, 'You have meditated for ninety-nine years, but you meditated without knowing God at all, you meditated without knowing His *qudrat,* His power, without knowing His beauty, you meditated without knowing His strength, His treasures, without knowing His might.' Say to him, 'You meditated without knowing anything about the *dhāt,* the essence of grace, or about the *qudrat,* the power which controls everything. Your *nafs,* your base desires, were meditating on the *nafs,* your mind was meditating on the mind, your monkey was meditating on the monkey, your thoughts were meditating on your thoughts, your five elements were meditating on the five elements, but you never meditated on God, not even for a day. Between your meditations you thought about God and uttered a word. For the sake of the word that spoke of God there is a palace for you in the seventh heaven, there are *houris* to serve you and whatever food you need.' Tell him that, *Yā* Muhammad, tell him that."

Then Muhammad ﷺ returned from *mi'rāj* and told the shepherd what God said. The man was so happy about what he was to receive he said, "O my Father! He's promised me

great bliss there too, He's given me such bliss everywhere I am willing to go right away," and he fell down at the Prophet's feet ﷺ, weeping and crying.

Muhammad ﷺ said, "Very well, be with God's *daulat,* with His wealth." Next the monkey ran up to him, the monkey mind came to ask what God said, and Muhammad ﷺ answered, "God has said this to you, He said you will be given the *ilanthai* tree. Mind is a thorny jungle and desire is a thorn tree, desire is a huge, dark thorn tree which hooks and catches you, but you did intend to know God, you did think of God. Without knowing who God really is, you have probably taken dog gods, rat gods, cat gods and given them God's name. You did make gods of a dog, a cat, an elephant, a rat, a donkey, a bull and bowed down to them — *aiyō, aiyō!* — you had all these gods, cows, goats, lions, tigers, bears, snakes, all of them. 'You're just a monkey, you lived among the thorns in the world, you lived there without understanding Me, without knowing Me, but you did think of Me, and when you thought about Me you made all those forms, all those idols, you recited all those mantras. Since this is the way you spent your time you may have the thorn tree here you went searching for there, but I have given you a good taste to enjoy. You have thorns in the world and you may have thorns here afterwards too. Since you did intend to know God you have been given that taste.' "

This is what he said to the monkey, then when he told the old man who had meditated for ninety-nine years what was in store for him, the old man said, *"Mm hmm,* is that what I get for enduring all these difficulties, have I wasted ninety-nine years for that, did I meditate ninety-nine years just to have a woman, a house and a bit of food?"

That's what he said and the Prophet ﷺ looked at him, "Very well then, give the house to the monkey and you take the thorn tree, you have no determination, no certitude. Why did you meditate? You have no faith in God, well then, please take

the thorn tree and give the monkey the house that was given to you." Later on the old man did go to the thorn tree and the monkey took the man's house.

This is something Allah taught the Prophet ﷺ. These commandments, these explanations were given to him. We must understand it children, jeweled lights of my eyes, this is the way it is, we have to do our prayers and worship with great clarity. The explanation known as Sufism, that wisdom, that beauty, that quality, that prayer belong to this state. Our face must have God's beauty, we need the wisdom of God's *dhāt,* His essence, this is the green emerald. If we have that wisdom, that beauty, that conduct, that prayer, that intention, God is within all this and His beauty exists in us. Every living thing bows down to such a person, cattle worship him, snakes worship him, lions come at once to worship him.

One day I was going to Kandy with a group of the children, a lot of people, many people came with us, and one of the women said, "It's so sunny today, it's such a sunny day let's go see the elephants bathing in the Peradeniya River." There were ten or twenty elephants who used to come there to bathe. She repeated, "Let's go see the elephants."

"All right, very well," I answered, "We'll make a little detour on our way." We went in several different cars to the river where we found the elephants, four or five in the river and two on the banks. The others all got out to walk around while I stayed in the car. The two elephants on the banks came quickly towards me where I sat. One of them was big, the other one stopped and lay down in the middle of the road, trumpeting *aaooh!* No matter how much the mahout beat this elephant, it wouldn't budge. When the big one came up to the car and put its head through the open window, one brother screamed on this side, another screamed on that side. The elephant was crying, his mahout was on top of him, beating and poking him with a stick, still it wouldn't move. The elephant stood there,

trunk down, its head through my open window, tears flowing from its eyes. "O just wait," I said to the mahout, "Don't beat this elephant, why are you making it suffer, why are you making so much work for yourself?" and I comforted the elephant as quantities of water poured from its eyes. A tourist was trying to take some pictures, but the elephant wasn't about to move for him, neither elephant would move, and I patted the one beside me. "Don't cry," I said, "You've had to endure this for so many years. Now you are here, this is God's destiny for you and you have to do your duty for many more days, but you will be given a good place. Ah there," I said, stroking him, wiping away his tears with my handkerchief, then I told the mahout, "All right now, please don't beat this elephant, don't poke him with your stick." By this time a half hour had gone by, a brother was still screaming on one side and his wife was screaming on the other, but soon after that the elephant pulled his head out of the car and the other one got up too. "Right," I said to them, "Both of you go, do your duty."

This is the way it is, if God's beauty, God's qualities and the light of that wisdom are in our hearts all the animals, all the birds and poisonous creatures know. Such a person has a certain taste and fragrance. God has revealed that light, that explanation, that fragrance and they see it, they smell the fragrance, they perceive this light, all living things bow down before that person, all living things pay homage to him, they see this state, this beauty, this form and understand it. We must try to acquire true understanding, a true explanation, true *gnānam,* wisdom. We must establish this state which is the path of *gnānam,* open up this path and walk where there are no mantras, no tantras, no words like *om, aum, nārāyana* or *gōpalā.* Wisdom, good qualities and right action have to be put into practice. We must acquire such action in a place where there is a good father, open up this path and walk along it. The other things are not worship, the things you do are not prayer, they

are just the things babies do, but you're not babies anymore. From now on you have to do things in a different way, your intention, your goal, your purpose, your ideas, your vision, your thoughts, each breath, each intention, each glance, each sound, everything you hear must focus on Him, on that point, everything must fall on that point. Your breath and your words must be with Him, the forty-three thousand, two hundred and forty-two breaths each day must think of Him, be in His name, must intend to do everything and understand everything in His name. Your breath, your nerves, the skin, the tissues, bones, pores must all move with His intention. When they do, this is the state in which you commune with God, the state in which you merge with God, this is a state of unity with God, the state in which God is to be worshiped.

Know this explanation. If you establish that state, open that path, open the heart, the door to the kingdom of God, if you slip into the kingdom of God, experience His bliss, see His prophets and His wonders in this kingdom, if you merge with them remaining there to worship, what other happiness can there be? This is the kingdom of God, this is heaven, this is life, this is existence. Children, jeweled lights of my eyes, please think about it, please do it, throw away everything you have, all those bulbs you've been keeping. Their colors are very attractive; if you put the bulbs in their sockets they look attractive, they are beautiful to look at, but there is no profit in them whatsoever. They are useless, put them all away. There is a natural, white bulb with a light inside. Turn this light on, it is perfectly pure *īmān,* absolute faith, it is His grace which is beyond comparison, it is wisdom, a treasure which bears fruit. Turn this light on, it can show you that good quality, that beauty and action, it can show you the kingdom. This is what can show you God's property, God's justice, His house, the place where He exists, the place where you can sit or lie down. Think about this awhile; because it is hard, a little difficult, most

people will never do it. If a dog is told not to eat feces that's difficult for it, if a tiger is told not to eat meat it's difficult, if you try to make a cat a vegetarian, it's hard, it's hard, if you say fish must not catch other fish that's difficult, if you say cattle should not eat grass that's also difficult, if you say lions should not kill that is difficult. If you tell maya not to spread darkness it is difficult, if you tell your desires to leave you alone, not to tear at you and eat you that is very difficult. It hurts if you tell the monkey not to climb a tree, it says *kee kee* and is very unhappy because this is contrary to its nature. To rid yourself of states of mind, of all the lessons you've learned, all the mantras you've recited, all the gurus you've seen, all the forms, everything like that you hold onto, to do that is difficult. If you say remove these bulbs, get rid of them, throw them away, it's difficult, it's like telling a tiger not to eat meat. It is difficult, but please think about it awhile with wisdom.

My children, here is a story about Krishna. There were two sisters, Bāmā, who is also called Sīdēvi, was the younger and Mūdēvi was the older. One represented good qualities and the other represented evil qualities, Krishna himself represented Intellect. What did Intellect do? Intellect married Bāmā who had good qualities, Bāmā who was the good things of the world. Mūdēvi, the older sister, was the evil qualities which come first. When do they come and how do they appear? Arrogance, karma and illusion come first; arrogance appears with that *mmm,* this is what comes first, this is Mūdēvi. Later a form develops, the soul appears, beauty emerges and good qualities appear.

The evil qualities came first, and later the two sisters began to fight. The first one said, "I'm beautiful."

The other one said, "I'm beautiful, I'm beautiful." In Tamil they are called Sīdēvi and Mūdēvi who represent good and evil qualities.

Now the two were really hurting each other with their fighting as the evil qualities kept repeating, "I'm beautiful."

That was Mūdēvi, and at the same time the good qualities kept repeating, "I'm beautiful." In fact, the two were nothing other than sisters, one older and one younger.

And so they came to consult Krishna who is Intellect — they're not talking about form in this story, Krishna means Intellect. If you wake up all these qualities you will understand the explanation; you have to rouse them all and ask them questions. If the wisdom to wake these things up and question them appears in you, then you will understand the truth. These qualities must be roused with wisdom to be understood, only then can you understand. Well now, the two came to Krishna hitting each other and fighting. To Intellect one was his wife and the other his sister-in-law; the wife, Sīdēvi, was good qualities and Mūdēvi was evil qualities, his sister-in-law. Mūdēvi was the older sister and Sīdēvi the younger. At times the good qualities of the world are wealth for Intellect, for the mind, at times the bad qualities of the world, the glitters and darkness are its wealth. Sometimes Intellect sleeps and other times it's awake, running around saying, "I want this, I want that."

The two sisters came to Krishna and demanded, "Am I more beautiful or is she more beautiful, which of us is more beautiful?"

Intellect looked at them thinking, "What's this? We have a problem here, this one is older and that one is younger, they both come from the same hell, they both come from the same karma. One has evil qualities, the other has good qualities, Mūdēvi and Sīdēvi."

"Well," he said, "This is a serious dilemma indeed, all right, come now, what are you fighting about?"

Their answer was, "Am I more beautiful or is she more beautiful?"

He thought, "If I choose Sīdēvi, the one who's also called Bāmā, and say she's more beautiful her sister will be angry. If I say Mūdēvi is more beautiful Bāmā will be angry, what am I

supposed to do? There's nothing I can really do about this." He said to them, "Right, right come, both of you are very beautiful, both of you are extremely beautiful. Now step back a bit, walk away so that I can get a good view, step back, very good, very good, that's enough." The two of them danced off a little then he said, "All right, now come back, let's see, good, now come back, ah, both of you are beautiful, very good, both of you are beautiful. Sīdēvi, when you approach you're beautiful, when the younger sister approaches it's so beautiful, and Mūdēvi, when you walk away it's beautiful, when the older sister walks away she is beautiful. You are both beautiful, when Mūdēvi goes it's beautiful, when Sīdēvi comes it's beautiful. When good qualities come it's beautiful, when evil qualities go it's beautiful." This is what he said and the two of them ran off, very happy, they were so happy.

Each of you has brought something different with you, as they did. Perhaps you've brought mantras or different kinds of meditation, perhaps you've brought different yogas, you've brought so many things with you both good and evil, but you are good children, you have good qualities in your hearts, your thoughts are good. Nevertheless, if you examine the meaning of some of the things you've learned, what you've been meditating on, you will understand they belong to Mūdēvi, to satan. And yet you are searching for the truth, to be good, your intention is to acquire something good, you worship to see something good, to see God, these are good qualities. Still, like Mūdēvi, you've brought those evil qualities, the things you recite. I've seen children like you before. When I say throw these things away you become angry, "I'm beautiful, I'm beautiful," you say, the things you recite say they are beautiful.

But I look at them and say, "What can I do?" What I have to tell you is what Intellect said in that story, you have both qualities, your thoughts, your intentions, your ideas, your birth and your hearts are all very good, yet you have brought both

sisters, the younger and the older with you, good qualities and evil qualities, good meditation and bad meditation, one a meditation on God and the other on the elements, and you've been trying to make them both beautiful. So what can I do? If I say that's no good, you'll be angry; if I say that something which is not good is good, then God will be angry.

If I say something wrong is the truth He will ask me why I said that, He'll say, "Did I send you for this?" And if I tell you those wrong things are evil you'll be angry, so what can I possibly do? There's nothing to be done, it is as Intellect said. You children are good, very good children indeed. If evil goes that is good, if anger goes that is beautiful, if your original state comes back that is beautiful, if your original thoughts, the things you first thought come back that is good, and if everything you have now leaves that is beautiful too. If these things leave that is your beauty, if good thoughts come back it will be very beautiful.

This is what must be said. If I find fault with this or that you'll fight with me and you might run away. You'll say, "Ah that's no good," you'll run away; so what can I do?

God must grant you wisdom, He must give you understanding, He must open the heart known as truth, He must grant you awareness and light, the meaning of compassion, of those qualities. And if He does give you this, think for yourselves, leave the evil things behind, all the mantras and tricks of maya which belong to the five elements. If you receive the qualities of God, if you make God's actions your actions, if you have God's three thousand beautiful qualities, if you receive this beauty, this grace-awakened wisdom, rouse the four hundred trillion, ten thousand forces of the earth and question them, wake up the earth and ask, "Say, are you Pārvathi? O get up, let's see you, let's see your form, who are you? Are you God, where do you come from, describe your form, describe your art, can you confer *gnānam,* can you grant wisdom, who are

you, how many forms do you have?" You can wake her up and ask these questions — if you do she will manifest a thousand and eight forms — at times she will bare her teeth, at times she will appear to be a *mōhini,* a girl who is an enchantress with loose flying hair. Then you can say, "Describe your form." At times she might appear to be a beautiful woman. You can say, "Rise up, let's see you, let's observe your form awhile." But she is a maya *mōhini, aiyō,* alas, you fall in love and no other beauty exists for you, she shows you many, many miracles. Once she starts to make love to you her head becomes four hundred trillion, ten thousand snakes, her entire body is nothing but snakes. At this moment her ideas, her intentions are all snakes and those snakes will attack you. As soon as they have you they inject their poison from all four sides, then you become a demon in the jungle where you live with all these demons, all these snakes and beasts alive in the jungle within yourself.

This creature who can adopt the thousand and eight forms of maya is called Parāsakthi or Pārvathi. Rouse each of her thousand and eight forms with wisdom, do the same thing with earth, air, fire, water and ether or space. As you wake them up and ask questions they will assume their forms and announce, "I'm this, I'm that, this is what I'm good for, these are my forces, this is what I'm like."

They will show you all this and you have to say, "Be careful, go over there, be more careful." You can control each one as you wake it up, you can do that research as they each take form. With wisdom say, "Be careful." Control each form as it appears and make it smaller, these evil qualities of satan rule the eighteen thousand universes. The seven spheres of earth, air, fire, water, ether, mind and desire, and the demon which rides them, all this energy, these forces of illusion which ride through these seven worlds are called maya *sakthi* and *siva sakthi.* That *siva* energy is also known as certain kinds of spirits.

There are so many forces and energies to be understood. You must rouse them all and make inquiries, you must study the vision which is a kind of television to wake them up, to let you ask about this wisdom. You have to build a television set, a radio and telephone to speak on, you need to make a place to send telegrams. As soon as you see these forms, as soon as they rise up and you make your inquiries you will understand the meaning of our Father and our own meaning, you will understand the meaning of all those forces and energies. It's a very easy thing to do but you need wisdom, it's a very easy thing but you need God's qualities, it's a very easy thing but your intention, your thought and your sight must be focused on Him continually. This state is easy. Try to establish it children, jeweled lights of my eyes. Please search for that wisdom, please search for those qualities, search for His beauty, search for His completeness, His light is in your heart, please search for it. If you keep that light in the kingdom of God, if you open up a church where He can be praised you will know this bliss, you will know what it is, and that would be very good.

Children, jeweled lights of my eyes, please think about it, search for this. I look at you and say certain things. If I said, "This is not good, my brother," you would be angry, you would not come here, you would run away. When I look at you what can I say? "My brother, when you approach it is beautiful, when all the other things go away it is beautiful." I say this very slowly and make you laugh, I let you leave because you have to go away to think about it. The search for the qualities leading to the inherent good of your birth develops beautiful qualities. If all those mantras and those forms of worship you learned in between, halfway along the path, if they leave that would be so good. That's what this is, I will just talk to you about this and continue on my way. Look at it and understand what it means, understand what is right and what is wrong.

Do your research without forgetting the path, without forgetting the search for God, try to study these qualities, acquire this beauty. You can search for wisdom, you can receive this beauty, and if you do, that would be so good.

May God always take us along the straight, true path, may He watch over His children and accept them. Satan's children are the evil qualities and evil actions, arrogance, jealousy, vengeance, what is known as 'you' and 'I,' a sense of differences, colors, shades of color, evil qualities, this is what they are. These qualities must not appear in us, God's qualities must exist in us, tell satan's qualities to leave. God must establish this state, He must give us this state. May He look at us and soothe us with His compassionate eyes, may He give us His kingdom, His wealth, may He give us His love and comfort. May He establish that state in us, may He give us this state, may our Father be connected to us, may He merge with us in His kingdom, *āmīn*.

Incomparable ruler of grace who is love,
O God who exists in all lives,
Come, be the life within love and comfort
All living things, bestow Your grace,
O God who is the bliss of grace
Open our hearts, live in our hearts
So that our *qalbs* will melt,
So that our hearts will melt,
And the light of Your eye
Of compassion will fill our hearts,
So that the form of love and bliss will overflow.
O God who is the bliss of grace,

O gem without equal, please come, please
Fill the hearts of my children,
Show us the light of grace, the light of love,
The light of divine luminous wisdom,
Show us the light of love, the light of wisdom,
The light of divine luminous wisdom,
O blissful One who fills the universes,
O God who is perfectly pure, You must appear,
O my God who is perfectly pure, You must appear.
May You grant them all praise, all blessings, all grace
And wealth, comfort the hearts of my children,
You must comfort them.
May these children live without illness,
May they receive wealth that is undiminishing,
Life without illness and wealth that is undiminishing,
Grace which fills the heart and devotion
Which does not stray, such complete beauty,
A state of Your perfect qualities,
May You grant us these wonders with Your grace.
O God of bliss You must appear,
Bestow Your grace and bliss,
O God of bliss You must appear, grant
The grace which makes my children's hearts resonate,
Make this state overflow, be luminous there,
Make grace shine and darkness fly away,
O my God, O my God You must appear,

We need the grace which ends our sorrows,
We need the grace which ends our sorrows.

You are love, You are God, the love within love,
O my God You are the love within love,
O bliss filled with beauty, O bliss
Raining beauty upon us, O bliss,
O form of grace, O God who scatters the darkness,
Illallāhu, the One who is alone, the One who is alone,
You who are alone must appear, You must come,
You must come, You must protect the melting heart,
You must protect the melting heart,
Grant us that grace filled with Your compassion,
Grant us Your grace filled with compassion.
Raise my children as Your own treasure,
Raise my children as Your own treasure,
As a treasure which is our own,
O You, exalted One, You, O God,
You who are the peaceful quality of truth,
You who fill the universes, You, *illallāhu,*
The One who is alone, You must protect us
And scatter the darkness of maya,
Grant peace to the heart,
Drive away all thoughts of the illusory mind,
Make the state of truth melt and overflow,
Make light and *gnānam,* that wisdom,
Shine on the forehead,
Make light and *gnānam,* that wisdom,

Shine on the forehead,
Open the eye of light and let truth be understood,
Let all the universes, this world and the hereafter,
Let them all be seen, let them be experienced.

O my Father You must appear, You must
Grant that grace which removes dark desires,
O precious Father You alone must appear,
Slip into the hearts of my children,
Grant that grace which comforts them, *āmīn,*
You must protect them, *yā Rabbal-'ālamīn,*
O Lord of the universes, O most compassionate One,
You who are Lord of the universes, the ruler of grace
Who grants us His grace, O Rahmān, merciful One
Who fills the heart, that One of grace who is our help,
O God who scatters the darkness,
A luminous state of light,
O God, You who rule forever must come,
You must appear and protect
The hearts of my children with grace,
Make wisdom resonate, make
Ignorant mantras run, make them fly away,
Make darkness and illusion fly away,
Your light which alone exists,
That *illallāhu* must shine alone,
Let the kingdom of heaven be opened,
And let the presence of God resonate,
Let prayer be fulfilled,

O state of grace You must grant us this,
Yā Rabbal-'ālamīn, O Lord of the universes,
O bliss, You are the One who is alone,
Comfort us, grant us refuge in Your grace,
Yā Rabbal-'ālamīn, āmīn,
O ruler of the universes protect us,
Watch over us, *āmīn, āmīn.*

Children, jeweled lights of my eyes, if you hasten to unite with God, to do His worship and His prayer you will come closer and closer to Him. Please come closer and closer to Him with wisdom and His qualities. If you walk that true path it would be so good. God will never forsake you. May He protect all of you, *āmīn,* my prayers and my greetings.

November 30, 1975.

II

Song of Creation

This song gives an account of creation, that is, the transition from the beginningless beginning to the moment when creation begins with the emergence of *Nūr* Muhammad, the radiant light of God's plenitude, and with the complete elimination of darkness and illusion.

II

Song of Creation

O God, O primal God, O ruler of the universes
Who exists for all the ages, merciful Rahmān,
O You who were the original darkness in *anāthi*
Before *āthi,* in the beginningless beginning
Before the primal beginning, You recited,
You understood everything within Yourself,
O Supreme Being, O Rahmān the merciful,
You are the Being who shone before all creation existed,
You are the creator, You exist without any confusion
In what we see and what we understand,
You are the undivided,
Perfect completion of *āthi* and *anāthi,*
The primal beginning and the beginningless beginning,
O our God, first You were the supreme darkness
In *anāthi,* the beginningless beginning, You were the *aham*
Within the *aham,* the heart within the inner heart,
You were plenitude itself continually worshiping Yourself.

Like the fragrance of a flower You are
Suffused within Your own grace, O Dastagīr,
O God You worship Yourself merged in this way.
In that inner state You had *Annal* Muhammad,
Our Lord Muhammad, resonate alone
Within the self as the Self,
O You who are alone, loving God
Who manifested the solitary treasure,
The *Nūr,* a radiant light, the Self within the self,
Auspiciously, in the silence which is Your *qalb,*
Your heart, You created the *Qutb* of completion,
The divine luminous explanation, and the *Nūr*
Of plenitude as Your light, You kept them
Within Yourself making them resonate.
O solitary One, Allāhu, as soon as the resonance
Was perceived the light of the *Qutb* who was present
And a radiating *Nūr* Muhammad emerged worshiping
You humbly, resonating the *salawāt* in praise of You,
This light recited Your *salāms* and Your intention,
Two lights spread out and gave *salāms,*
Saying *as-salāmu 'alaikum* with true understanding,
They gave *salāms,* they stood worshiping Khudā,
Worshiping God, and spoke.

"O radiating jewel in the eye of *gnānam,* divine wisdom,
Allāhu, You comprehended, You understood completely,
O solitary One, O Rahmān the merciful,
O lone, primal, mighty One, Supreme Being

For all the universes, radiating the perfection of purity
In *arwāh,* in the world of souls,
And in everything, everything in existence,
You are the One within the One who is alone,
You are the One who is inwardly suffused,
You are the One who is merged within,
You are the One who confers divine grace,
You are our God." They worshiped God this way.

The word, the light of the *Qutb*
And resplendent Muhammad
Came together and worshiped there;
That graceful, exalted one called the *Nūr*
Who understands this *qudrat,* this power, stood before You,
A resonating, articulate sound giving *salāms,*
It resonated saying, *"Bismillāhir-rahmānir-rahīm,*
In the name of God,
The most merciful, most compassionate,
The creator, sustainer and nourisher."
And You embraced the *Nūr* who gave You that name
By saying this, You embraced face to face,
You embraced *aham* to *aham,*
Inner heart to inner heart,
O *Āthi* Rahmān, O primal Lord of mercy,
This was the way You gave an explanation at that time
In *arwāh,* in the world of souls.
O eternal One, when You asked the question,
"Who are you?"

That light, the *Qutb* and Muhammad who is the *Nūr*
Became joyous, they recited the glory
Of Khudā, of God, to You.

"O merciful *Āthi* Rahmān,
You were the *anāthi* before the *āthi,*
The beginningless beginning before the primal beginning,
O You who existed as darkness,
You are the primal One who functions
As *illallāhu,* an indescribable treasure, O Allāhu
Do You not see the living atoms shining within You?
All the atoms, all the living beings that shine,
The six kinds of lives are all
Praising You, they are worshiping You,
You do not understand, You do not know
This greatness, O Rahmān, O merciful One,
O creator of fate and judgment, O ruler of all the worlds,
You are silent, do You not understand
The suffering of all living things?"

Shining *Nūr* Muhammad and subtle Muhaiyaddeen
Said this to the *qudrat* Rahmān
Who was resonating within, everywhere in the world,
All the atoms, all the creations, the shining lives,
Grasses, weeds, the *dunyā,* this world, *ākhirah,*
The divine kingdom, and all things that shine,
Lands and oceans, the earth, the netherworlds
And everything visible there, the sun,

The moon, stars, the sky, the earth, seven layers
Of firmament and seven layers of earth,
The shining eighteen thousand universes,
All the beings there
Resonated in their existence within Him.

"O radiating Rahmān, exalted mighty One,
If you look intently there You will understand
Your *qudrat,* Your power." The *Qutb* and the *Nūr* reminded
The *qudrat* Rahmān of this and showed it to Him.
"You who correct living things and direct
Them to a good, true path, You who create,
Who protect and watch over us, You who know the heart,
O God of exaltedness who is Father
Of all living things, who manifests as truth
And is luminous, everything, the eight heavens
And seven hells, all the angels, all the fairies
And the jinns who exist there,
Angels of beauty, heavenly beings,
Messengers and noble prophets,
Adam and the children of Adam, all creation
Can resonate only within You,
Do You not realize this truth?"

Allah listened to the words they said,
He saw shining *Nūr* Muhammad
And the radiance of *Nūr* Muhammad's light,
He saw the light known as *al-Qutbul-ūlā,*

God who is complete beauty and grace
Listened to these sweet words, then *yā Rabbal-'ālamīn,*
The Lord of the universes, asked loving *Nūr* Muhammad,
"Who are you?" and the *Nūr* hearing
This resonant sound said, *"Yā* Rahmān,
O merciful One, Allāhu, mighty ruler
Of all the universes, O Rahmān
Who is luminous without limit,
You are the wealth of grace at *mahshar,*
The gathering on Judgment Day, and for
Dunyā, awwal and *ākhirah,* for this world,
The time of creation and the divine kingdom hereafter.
You were the solitary One who worshiped Yourself
In this state, keeping Your *dhāt,* Your essence,
As the *ummī,* the silent one within You;
This *ummī* who was connected to You
Emerged from Your shining person
When earth lives, lives of the sky
And all other living things existed in a dazed lethargy.
To make these living things luminous, O God,
You produced a light and kept it within You,
You Yourself produced that pure plenitude;
O Rahmān, as causal *Nūr* Muhammad in Your intention
You made Your *rahmat,* Your grace, which is a subtlety
Without shape or form, and Your causal *dhāt,* Your essence,
You made them conspicuous in Your intention
And had them radiate from You outwardly
To say everything that needed to be said.

The *Nūr* is the exquisite beauty
Of Your causal *dhāt,* Your essence,
A brilliant form, the plenitude
Which dwelt within Your *qudrat,* Your power,
And then emerged outwardly.
The plenitude which is Your name is understood
In the *asmā'ul-husnā,* the ninety-nine beautiful names;
Your names vibrate there,
Your radiance and Your explanation are seen there,
One plenitude resonates within this,
One resonance known as Allāhu,
You are that state, that name, Allāhu.
Everything exists within You, the luminous lives
And all creations everywhere praise the name
Of the mighty One saying that You are the only One,
Yā Rabbal-'ālamīn, the Lord of the universes.
O radiant Rahmān, Your being
Without form or shape exists in this resonance,
You placed Your *dhāt,*
Your essence, as the *Nūr* within it;
This is the causal explanation
Of the way You made it emerge from within."

O jeweled light of our eyes, O Rahmān,
Merciful One, this explanation of the melting heart
Came from His resonance,
And Rahmān understood the explanations
Of the *Nūr,* He knew its subtlety,

The darkness in which He existed receded
At this time, the lethargy which existed on its own
Left the solitary One and flew away;
When the illusion called darkness flew away
That dark silence and everything which caused it
Also withdrew, the creator
Saw all living things, He recognized them.

"O *Nūr* Muhammad, praiseworthy bounty
Of My complete *dhāt,* My essence,
Beauty of My exalted *qalb,* My inner heart,
The explanation you gave exalts all life,
You reminded Me, you made Me understand
Everything within Me, O noble speaker of these words,
Shining *Qutb,* light of My *Nūr* Muhammad,
In truth you and I are One, Myself within you
And you within Me; offer service merged
One within One, *yā* Muhammad,
This is the way we have lived.
I will make all living things luminous
In the seven original worlds and the netherworlds,
I will create living things as they perceived their life to be,
The eighteen thousand universes, the sun, the moon,
The stars and the lights, resonating *malā'ikat,*
Heavenly beings, jinns, fairies, Adam and his children,
All the animals and beasts, every atom,
The fish in the sea, the oceans, the skies,
The earth and the seven things

Which I will classify and create; O Muhammad
They will emerge from you, they will resonate from Me.
The six kinds of lives will be luminous,
The forms of these living things will radiate from you,
They will resonate within you,
Shining as the source in the *dunyā, awwal*
And *ākhirah,* in this world, the time of creation
And the divine kingdom hereafter.
I will put the six kinds of creation
And the pulsating lives within them together,
The resonance, the explanations, the earth,
Fire, water, air and ether or space,
I will put them together and make them have *īmān,*
Have absolute faith, certitude and determination,
I will take away their reasons for enmity,
I will recite the *kalimah,* the pure words of faith,
And teach them its amazing explanation,
This *kalimah* of the complete *Nūr* Muhammad,
I will exalt you,
Make you the wealth of divine consciousness,
I made you the *dhāt,* the essence, within Myself,
I will make you the resplendent *Nūr* in everyone,
Muhammad, I will make you the beauty everywhere;
I proclaim you to be the prophet for *'ālam,* this world,
For *arwāh,* the divine world of souls,
And for everything, everything in existence,
You are My exalted *Nūr* Muhammad of great beauty
And grace who explained all the creations within Me,

O complete *Nūr* Muhammad,
You are the wonder of *'ālam* and *arwāh.*

"The ocean of *'ilm,* of divine knowledge, shines like light,
For truth, you are the fish of *'ilm* in that ocean,
You are the *dhāt,* the essence, of My heart and therefore
Suffused within Myself as form, O *Nūr* you live there,
You are a light which soothes every heart,
A gem which scatters the darkness,
O *Nūr* Muhammad who gave Me the name *illallāhu,*
I will create everything through you,
I will make every form pulsate,
I will determine good and evil, then later
I will ask questions, take account of everything.
So that worship will be performed as true worship,
I will make categories of that worship,
So that *tholuhai,* prayer, will be performed
As it should be, and *'ibādat,* worshipful service,
Will be performed as it should be
To receive the grace of the One who is pure,
I formed you in an exalted way
And united you with the opulent *Quth.*
There is a reason why I will separate the ways
To understand karma, a reason to classify them;
I will eliminate gambling and deceit, I will bestow
A subtle state and establish the causal *Nūr,*
I will have all karma destroyed;
By eliminating the darkness of the *qalb,* the inner heart,

And sowing the treasure of the causal One, by sowing
The grace of *īmān,* of faith, certitude and determination,
I will make everyone rich in this."

The *Qutb* known as divine wisdom resonated,
The *qudrat,* the power, of the *Nūr* radiated, then
The moment one touched the other, pressing
Against each other as Allah commanded,
When consciousness and the *Nūr* began to resonate
The two became one, they stood up resonating *illallāhu,*
And the word was luminous in a word of light
From the *Qutb* who is purity.
The light which is consciousness resonated
Uniting with Allah Muhammad, the two rose together
Echoing *illallāhu* in the *'arsh,* the throne;
As one pressed against the other all lives
Scattered there, first as atoms and atomic particles,
They fell upon *'ālam* and *arwāh,*
The universe and the world of souls,
Everywhere, they scattered on the oceans and land,
On the earth and in the netherworlds.
Our beloved *Qutb* with his light
And the expanding light of *Nūr* Muhammad
Understood this was the duty that had been commanded,
They pressed against each other in complete beauty,
The harvest of the *dīn,* of absolute purity, radiated,
And embryos which took form as living things
Were transcendent, scattering in *'ālam* and *arwāh,*

Scattering everywhere, they consumed the rays
Of light and were distributed everywhere.

Now Allah knew the meaning of all the resonating lives,
"O truth, My beautiful *dhāt,* My essence,
The beauty which is the *Nūr* existing within Me,
My light of plenitude along with your glory,
The *Qutb* of consciousness, when you two
Who are exalted pressed against each other as one,
The *dhikr* of *dīn,* the remembrance of absolute purity,
Resonated, the meaning of *illallāhu* vibrated,
Every living thing was suffused within it and radiant,
In *'ālam* and *arwāh,* everywhere in the universe
And the world of souls the *Qutb* and *Annal* Muhammad,
Lord Muhammad, shone; I understood
How everything fell everywhere."
This is what the Rahmān said, the merciful One,
God who saw the resonance of *illallāhu*
Then said that He understood the *Nūr,*
His sovereign *dhāt,* His essence, the plenitude
And radiance of consciousness
In the light of the *Annal Qutb,* the Lord *Qutb,*
He understood everything with this explanation.
All the rays that fell vibrated as lives,
Where they vibrated Allāhu saw the radiance
And the explanation known as Allāhu,
Now that He knew these words He looked
At the light of the *Annal Qutb,* the Lord *Qutb,*

"O My *dhāt* of great richness and glory,
And O magnificent light known as *Nūr* Muhammad,
Together you are a complete luminescence,
Because you two flowered
And pressed against each other, I understood
The explanation that I am the causal One.
O *Nūr* Muhammad I am the totality for all living things,
I am God, the creator of everything,
I am the ruler who created nothing like Myself,
I am the One who exists within all lives on earth,
I am the light of the rays in all living things,
I am the inner radiance of everything,
I embody the ruler of *mahshar,* the gathering
On Judgment Day, for everything,
For earth lives, for ether or space lives."

He said this looking at all the living things there,
He said to *Nūr* Muhammad
And to the resplendence of the radiating *Qutb,*
"When a good state of consciousness and light
Press against each other as if they were one,
They will see Me in the *dunyā,* in the world,
In *awwal* and *ākhirah,* the time of creation
And the divine kingdom hereafter,
They will say that I am One, Rahmān the merciful,
If consciousness and the *Nūr* press against each other
The meaning of Allāhu will be revealed,
All My creations are compressed within *illallāhu.*

Since they are present as word and act
The *Qutb* and *Nūr* Muhammad will be understood
As beauty within beauty —
O *Nūr* who is a light within this beauty,
You will resonate in the intention
Of the lives created by My divine ordinance,
You will exist to help everything,
Both the luminous *Qutb* and the *Nūr* will resonate
To make the resonance of Allāhu as *illallāhu* understood,
If you resonate, if you give this explanation
Everyone will know Me, all living things will understand.

"O *Nūr* Muhammad I have told you of this intention,
There are lives which fell on the earth,
There are lives which fell on water,
There are rays which fell on the mountains,
There are rays scattered everywhere,
There are rays which fell into ether or space,
Rays which fell on rocks, rays which fell on thorns,
And many rays which fell in jungles,
There are rays which fell into light,
Wherever each being is, wherever each life is,
I will create their forms, O *Nūr* Muhammad
I will create them in a beautiful way,
I will assign them places in a specific way,
I will create their allotment of food with My *qudrat,*
My power, I will create their food,
Their birth and their death.

O My light of glory and distinction,
O My ray known as splendid *Nūr* Muhammad,
O *Qutb* of consciousness who came as grace,
O *Annal,* the fruit which lived within Myself,
You came as *dhāt* within *dhāt,* the essence
Within essence, you lived as light within light,
You shone inside Me, the gem
Who gave Me an explanation."
This is what Allah said.

After that He began to make each form,
He looked at each life, He saw them rise,
Take shape as a *sūrat,* a form,
He saw the earth lives, ether or space lives
And lives which were water lives in the sea,
He saw earth life, fire life, water life,
Air life, ether or space life
And the hidden rays of light within them.
Beyond these lives shone the great ruler
Of *mahsharpathi,* the final gathering on Judgment Day;
The light that fell settled
In His *Nūr* as rays of light.
"I will make these rays of light *insān*
Who is man, the most exalted life,
I will make the ray which fell subtly
Into *Nūr* Muhammad *insān* in the world;
If the light of the *Qutb* known as consciousness or wisdom
And the luminous plenitude of *Nūr* Muhammad

Shine subtly in him, he will know Me,
O radiant *Nūr* Muhammad,
This is the most exalted creation.
When I create Adam I will put you
On his forehead, a light, I will create
'Ālam and *arwāh,* the universe and the world of souls,
I will create everything with you impressed upon it,
I will create his *qalb,* his heart, from a handful of earth,
I will put My secrets in that heart,
I will put you and the *Qutb* of consciousness
There in the *dhāt,* the essence, as the *qudrat,* the power.
The path of complete beauty and magnificence
Exists in the exalted *qalb,* the inner heart,
The eighteen thousand universes and all the embryos
Scattered among them, all the rays of light are in the *qalb,*
The oceans and land, the earth and the visible
Netherworlds are there, heaven and hell are there,
Rays of light and the light of the land, the sun,
The moon and the stars are in the *qalb,*
Snakes, scorpions and beasts are there,
I will keep them separate and arrange them in the *qalb,*
You and I will live there, My *qudrat* and My *dhāt,*
My power and My essence, will be there,
I will place them clearly, an atom within an atom
In this *qalb,* this inner heart,
Look at it, O *Nūr* Muhammad,
Your completeness will be in it,

My beauty will be in it, I will put
The *Qutb* of excellence and magnificence
There as exalted consciousness.

"When I sustained Myself and worshiped Myself
In that state, O *Nūr* Muhammad,
You scattered the darkness,
You gave this explanation and the name *illallāhu.*
So that the words and the resonance will vibrate,
So that the words and the resonance will be understood
And everything in the *dunyā,* the world,
Will be luminous with this, you spoke
About everything for the *ummat,*
The community of mankind;
So that all living things will understand, these explanations
Are all within *insān,* within man, where they shine,
If you make them understand for themselves
The *ummat* will see the One who is alone.
I will create everything with you,
I will put the rays of light there, I will make
The *Qutb* who is the divine luminous explanation
The light of consciousness, and I will exist within it.
For *insān* to understand these explanations,
To know Me and shine,
To know My beauty, My *dhāt* and My *qudrat,*
To know My essence and My power,
I will place you in the *sūratul-insān,*

The inner body of *insān,* man, in a subtle way,
O *Qutb,* O *Nūr* Muhammad, that is My *qudrat."*
This is what Allah said.

Yā Rabbal-'ālamīn, O Lord of all the universes,
The wonder scrutinized by Rahmān, the merciful One,
And created in the eighteen thousand universes,
The words He distinctly said in the form of His *qudrat,*
The ray of plenitude, His luminous intention,
His consciousness of completion,
All this He assembled to create Adam.
It was His intention to form a good man
Who would be known as Adam;
With the earth He received in an amazing way
From the angels of completion, with this
He would make the excellent *qalb,*
The inner heart would be magnificent.
When Mīkā'īl carefully took a handful of earth,
The earth which belongs to the *qudrat* said,
"I swear in the name of Allah,
Do not take this handful of earth."
Four angels were all stopped that way
As they shone forth trying to take some earth,
The earth which had sworn in His name.
So that the prophets would shine in the world,
So that *'ālam* and *arwāh,* the universe
And the world of souls,
Would resonate under the protection

Of the umbrella known as Allah,
And so that six kinds of lives would be created
With the explanation of Allah within them,
The eternal resonance of Allah's plenitude spoke.

"O earth which has spoken, listen
To this word of the *qudrat,* of the power,
I am the only One for *awwal, dunyā* and *ākhirah,*
For the time of creation, the world, the hereafter,
And for everything, I am Allah for you,
I am Allah for all living things,
For the earth and the sky; everywhere,
I am the One of the glorious *qudrat,*
I am the One who gives you food,
I am the One who destroys you, and I am also
The One who takes a handful of earth from you."
The *Rabbil-'ālamīn,* the Lord of the universes
Explained this in millions and millions of ways.

This was the explanation given when 'Izrā'īl ﷺ
Went to take a handful of earth saying,
"The One upon whom you swear
Is the One who told me to take this earth,
You should speak to Him." Then taking some earth
From the four directions, north, south, east and west,
Blending them together to make a single handful,
'Izrā'īl ﷺ put it in the place known as Karbalā',
The battlefield of the *qalb,* the inner heart,

As Allah had commanded;
This was the way 'Izrā'īl ﷺ came from the heavenly world
To this world where he took the marvelous earth.
God created Adam ﷺ with this earth,
Imprinting the luminous *Nūr* Muhammad on his forehead,
That light imprinted on his forehead
Was put there as divine consciousness.
The *qudrat* of the *Nūr* shines in the *kursī,*
The power of the divinely radiant light shines
In the gnostic eye of divine wisdom,
Wisdom is luminous in the *qalb,* the inner heart;
The causal *Qutb,* the divine explanation, shines there
In the station of the *'arsh,* he exists there,
In the throne of God, of truth.
He understood Adam ﷺ and created him
Over thousands and thousands of years,
He made a shining form,
His bounty flowed from His *qudrat,* His power,
Forms of the rays from His *qudrat* scattered,
A ray that touched the top of Adam's head
Came from Him, it was called the exalted soul;
The ray of grace that He sent down to the chest
Is God Himself, *illallāhu,* the One who is pure might.

The word became a resonance,
He put four magnificent treasures in the *qalb,*
The shining *Qutb* and wisdom, the consciousness of light,

The light of *Nūr* Muhammad who is complete,
The form which is the *qudrat,*
The power, of the extraordinary
Yā Rabbal-'ālamīn, the Lord of the universes,
And the great light of His ray.
There is a shining mosque in this *qalb,* this inner heart,
A mosque He made as grace
Where the *qudrat* of the *Rabbil-'ālamīn* lives,
Where the power of the Lord of the universes lives,
Where He placed the totality of prayer,
Where Allāhu established *'ibādat,* worship,
And spoke about it there saying,
"I will make Myself known through this Adam,
My messenger will be a shining wonder for all creation,
My children who know Me will have a consciousness
Which is luminous and they will have wisdom,
My *Nūr* Muhammad is the light of light
And *insān,* man, is a ray of that light.
I am complete beauty and grace; wisdom
Will know Me in the most excellent way:
I placed the *qudrat,* the power
Which is the light of the *Qutb,* this complete light
And the beauty of the *Nūr* which is My *dhāt,* My essence,
In a subtle form in the *qalb,* the inner heart.
He is My treasure, I am his treasure,
Whoever understands this explanation
Will see the resonance of *illallāhu,*

Whoever proceeds with this understanding is Adam,
Whoever does not is an animal."

Then God said, "O *Nūr* Muhammad I created
Every being with your radiance, I sent you
And the inner *Qutb* of wisdom to bring Adam to the shore,
I sent the light of My beauty to you as *dhāt,* as essence,
The *Nūr* is My *dhāt,* the *Qutb* is My grace,
Whoever understands this is Adam.
The *qalb,* the inner heart, is in this created body,
I am the *Qalb* within the *qalb,*
The *Qutb* exists in the causal consciousness
Whose plenitude is the light of the *Nūr,*
If this amazing thing is known
The light will be understood,
I will exist as he himself and he will shine
As Myself in that resplendent light.

"If this is not realized I will manifest
One hundred and twenty-four thousand pure prophets
And representatives whom I will send
As a marvelous gift to Adam,
I will command them to reveal My meaning,
I will put them there as perfect purity,
I will say there is no god like Myself anywhere,
I am the One who protects and creates,
I am the One who protects and provides food,
I am responsible for birth and death,

I am the solitary One known as *illallāhu,*
I am One who helps in *maut* and *hayāt,*
The One who helps in death and in life,
I am the ruler of grace
In *mahshar,* the *dunyā* and *ākhirah,*
On Judgment Day, in this world and hereafter,
I am the One who helps
In times of happiness and sadness,
I am the One who protects,
Providing food for the vibrating lives,
I am the One who has compassion, love and patience,
I am the One who exists within you as meaning.

"O *Nūr* I placed you within this Adam,
I formed Adam with you, I formed man with Adam
And wisdom with man, I formed your light with wisdom
And I exist within your light.
So that this truth would be realized
I put you there to protect the *ummat,*
The community of mankind, whom I created
In a magnificent way after creating beautiful Adam.
Man is My treasure, I am his treasure,
This is truly amazing; understanding
This wonder is the *dhāt,* the essence,
If man understands the *dhāt,*
He is the light of the *Qutb,*
The divine luminous explanation,
If he knows the light he is the *Nūr,*

The divine, radiant light,
If he knows the plenitude
Of the *Nūr* he is Myself.

"It was only after this that I made
All the shining prophets lights within Adam,
I made them lights in *ākhirah,* the divine kingdom,
I made them stars for the sky and for the earth.
I prepared the body, forming it as *insān,* as man,
O My amazing *Nūr* teach this complete meaning
Lovingly to your *ummat,* the community of mankind.
I sent Adam, Noah and Ishmael, then I sent
Joseph, Jonah, Job, Abraham,
Jacob, David and Moses,
I sent Jesus who is the *qudrat,*
I sent Abraham and Ishmael,
And I appoint Muhammad to be the last one,
I will send you as Muhammad, the final prophet;
In the beginning and at the end you will be
The plenitude who seeks the grace of the pure One.
When these causal prophets make their proclamations,
All the commandments will resonate,
When this path shines, one hundred
And twenty-four thousand prophets will resonate."

Āmīn, āmīn, yā Rabbal-'ālamīn,
O Lord of all the universes.

July 25, 1974.

III

The Creation of Adam ﷺ

When God creates Adam ﷺ from a handful of earth He also presses the light of *Nūr* Muhammad on his forehead, endowing him with the unique wisdom and divine consciousness which permit human beings to transcend the *mīm* of creation and become the *lām* of light, if they realize God within themselves.

III

The Creation of Adam (a)

A'ūdhu billāhi minash-shaitānir-rajīm, I seek refuge in Allah from the evils of satan, the rejected. *Bismillāhir-rahmānir-rahīm,* in the name of Allah, the most merciful, the most compassionate, the creator, sustainer and nourisher. O God Your light, Your sound, Your words come so quickly they come faster than lightning. Your word, Your actions and what You do all have limitless power, more power than a flash of lightning. *A'ūdhu billāhi minash-shaitānir-rajīm,* the thunder, the light and the resonance emanating from Your word and Your power come faster than lightning, dispersing the darkness of *shaitān,* of satan, chasing away the evil which surrounds karma, maya and all the desires, the attachments connected to the world. The torpor of the world, the hypnotic attractions of the world have spread enshrouding the hearts of human beings. *A'ūdhu billāhi minash-shaitānir-rajīm,* O God may You drive away the darkness which envelops the heart and hides it, may You drive away the diseases which torment man, all the diseases acquired from many thoughts and that lethargy induced by demons. *Astaghfirullāhal-'azīm,* I seek forgiveness from Allah who is supreme. All the inner laziness caused by the qualities, by the torpor of satan makes us sleepy, makes us yawn and makes our breath foul. When a snake opens its mouth there is a poisonous smell, the same thing happens when our laziness makes us yawn. Once we have asked for help against satan we ask forgiveness from God.

Using the words *a'ūdhu billāhi minash-shaitānir-rajīm* we drive satan away both outwardly and inwardly. Next we say *bismillāhir-rahmānir-rahīm,* in the name of God, the most merciful, most compassionate, our creator, our sustainer and nourisher. O God, in *anāthi* before *āthi,* in the beginningless beginning before all beings were created, You were alone in a state of darkness, unaware. Then in *āthi* which was the primal beginning, the first word that came was this *bismin, bismillāhir-rahmānir-rahīm.* The *bismin* appeared first, at the beginning — You are the *bismin,* You are also everything which did not appear — at that time there was nothing in *arwāh,* the world of souls. You were the *bismin* at the beginning, You were not created but You create. You have no form but You exist as the seed which is the *bismin,* the seed called Allah was already there. *Ar-rahmān,* the merciful, You came to create, to protect and nourish, that realm belongs to You. *Hayāt* or life emerged from You as the seeds, and the creations came into existence; You made the beginnings emerge from You, You made countless lives, countless beings come from You.

Without knowing that You did this, You had put magnetism, current, water and fire in the earth, and You had put the glitters, the stars and the moon in the sky. Your power spread forth through the universes, You came to give life to everything that lay scattered, to make all this arise. With the word *kun,* arise, you make things appear; as You say this word everything embedded in that place rises up. You, the One without form, without shape, You are the primal seed of all the universes, for everything, for everything which exists. Millions and millions of creations come forth appearing from You, the seed with ninety-nine powers, the origin, the source. You are One, solitary, and that is why You are called *anāthi,* the beginningless beginning. You made the state of *anāthi* before *āthi,* You brought the state of darkness to light. In the state called *āthi* You exist as *awwal,* the time of creation, and create all lives.

The *bismin* was there at the beginning, then You created Your second kingdom, the *rahmān* and the *rahīm*. You are the One who rules, the One who protects, the One who nourishes everything, everything which exists, and You are also the One who forgives. *Bismillāhir-rahmānir-rahīm,* You alone are first, and second, You are my king, third, You are the One who grants me forgiveness. You are the leader, the ruler, I live my life with You before me through all the good and the poisonous bad, through my good qualities and the bad. In all this You are the One who rules me, You are the One who forgives my faults. You are Allah, the One who creates, I seek You alone.

Before we begin anything, first we invoke You and then do it. When we start to eat we say *bismillāhir-rahmānir-rahīm,* in the name of that one God, most gracious, most compassionate, the creator, sustainer and nourisher. At the end of a meal we say *al-hamdu lillāh,* we praise You. When we finish we raise our hands and ask for protection saying *āmīn*. We ask this of You in every way, we do not forget You. With this thought, to remember You, to ask of You and to know You we start with the *bismin, bismillāhir-rahmānir-rahīm*. Before that we say *a'ūdhu billāhi minash-shaitānir-rajīm,* I seek refuge in Allah from the evils of satan, the rejected. Before we eat, before we begin anything, even studying, first ask for protection from satan. We say this before we do anything to drive satan away, we say the other words to remind us of our creator, to ask His forgiveness, His protection and to be absorbed back into Him. For this reason we begin with these words, these necessary, essential things to remember.

First God created everything, everything else which exists, and then He created a human being — He took the essence of every other creation, the strength of every other creation and made the human being more exalted than the angels, the heavenly and celestial beings. He made Adam ﷺ, the first man, more exalted than any other creation; other creatures have only thirty-six potentialities while man has ninety-six. God has

given man that strength, sixty more properties than the others have, angels, jinns, fairies, demons, ghosts, satan, all these have only thirty-six, but man has ninety-six. Allah has ninety-nine and one more which He kept for Himself. Of these one hundred He kept one and gave us the other ninety-nine. We must understand what the other three potentialities are.

Consider these three, Allah, *Nūr,* His resplendent light, and man. *Alif,* how do you describe man, *lām,* how do you describe wisdom, and how do you describe the life of man and the nature of the soul? What is the nature of man's life, his kingdom, his soul, his wisdom? There are three other potentialities. We must understand the Arabic letters *alif, lām* and *mīm* to understand the power which is Allah. There are three more to be understood, making ninety-nine. If a man understands the ninety-nine he is no longer a man, no longer a human being, he is not the *mīm* because he has become *lām,* the light, the light of plenitude, a light which shines luminously filling the universes. How do we describe this resplendence? It is Allah, it is that power which is silent, which does not speak but shines in every creation, in every life, animating and motivating them, that power which is in a state of *mounam,* of absolute silence.

What makes Allah speak? His qualities and His wisdom make Him speak — there is something called the soul. Now the letter *alif* has no sound, Allah does not speak. If we write a vertical line in Arabic, the letter *alif,* it does not produce a sound by itself, we have to make it sound by adding a diacritical mark like the *fathah.* If we write the number one we have to say this is the number one. Will that written number say I am the number one? The *alif* and *lām* are like that too, *alif* is Allah, *alif* is written as a line, a vertical line. When we put the diacritical mark called the *fathah* above it we have the sound *a,* we have to use our wisdom as a *fathah* to give it sound. Wisdom is the *fathah,* the diacritical mark. If we put the same mark below the

alif we produce the sound *i*. We are the ones who put the mark either above or below, giving it sound. By placing it above we create *ākhirah,* the divine realm, and wake Him, we raise Him; by placing it below we create hell, we waken and stir hell. These are the three other *tatthuvams,* the potentialities. Allah has ninety-nine *tatthuvams,* ninety-nine potentialities, He has ninety-nine *kalām karam,* the gracious names or attributes. Man has ninety-six, but with the other three he has ninety-nine. His names are the potentialities for us, we summon Him with these names which are His *tatthuvams,* His powers.

Before *Allāhu ta'ālā,* our exalted Lord, created Adam ﷺ, He had revealed the light. He called all the angels to Him, but first He called upon the mountains, the land and the sea asking, "Can you accept this light?"

Since they had seen His light swallow everything else they said, "O God this light has swallowed us all, we cannot accept it."

Then He summoned the angels, the fairies, the jinns, all of them, explaining, "This is light, My light called the *Nūr.* Who among you will accept this light, who will take it, keep it hidden, stored away within?"

They all looked at it, but they found this light of Allah swallowed everything else, every other light, nothing could cover it. Then they answered again, "O God this light, Your light has covered us, has hidden us all. We cannot cover it or hide it, we cannot accept it, we cannot support or sustain it."

Then the earth stood up saying, "*Yā* Allah I will accept that light, *I* will accept that light."

And God replied, "Ah ha, are *you* going to accept it? O earth you are everyone's mother, everything must be acquired from you. Are you now the mother of this light as well? O earth you have sought your own ruin. This light is perfect purity, if you accept it, remember how much impurity there is in you, how many things you contain — hell is within you, you have

so many colors, so many treasures, so many different kinds of things in you — O earth there is nothing not within you. Everything exists in the earth, and for that reason, if you take this purity in you will encounter opposition, denials and refusals. There are so many things inside you which will oppose this light and destroy it, there are people who will complain, who will try to destroy it, obliterate it. And how will you nurture this pure light?" God asked. "It will be very hard for you, it is extremely difficult to nurture this light and protect it. If you can do that successfully it will indeed be immensely profitable for you, nevertheless, you have to return it to Me in the same pure state that I give it to you now. Any profit you make from this is yours, any loss is also yours, but the original, the capital I give you has to come back to Me in a pure state. I can give you this treasure, this purity; you have accepted it and sought your own ruin. You may succeed without making any mistake, but you have put yourself in a situation which might lead to criticism. Very well," God concluded, "Because you have accepted this light I will create man from you, from earth."

Then God sent out four angels saying, "Go, collect one fistful of earth from the four corners of the world, take this to a place called Karbalā', the battlefield which is a midpoint for Jerusalem, Mecca, Medina and Baghdad." This is history, history has recorded that the handful of earth was put there, yet according to wisdom's understanding every human being possesses a place called Karbalā'. That one fistful of earth is the *qalb,* the inner heart, each of us has an inner Karbalā', not the one on the outside. This handful of earth was left in Karbalā' for seven years through every season, the rain, the sun, the winds — this was the way God prepared the earth. As a potter works clay smooth to prepare it for making a pot, God prepared that soil, that earth, for seven years with rain, the wind and the sun. He worked for seven years to create Adam ﷺ, only then He made his form.

God looked at him with His gaze of grace, His bountiful gaze, to give the man called Adam ﷺ the *rūh,* the soul. He was making him ready this way. The *rūh* was a light within God which He sent into the earthen form, but before that happened satan came to look at what was going on. Originally, satan, whose name was *abū,* had been commander of the jinns in heaven, then later he was called *mal'ūn,* the degenerate. It was this satan filled with vanity, with the pride of 'I,' 'I am important,' who was thrown out of heaven. He came to look at Adam ﷺ and saw a form made of clay, he stared at him. God had made an earthen form impressing the light of *Nūr* Muhammad on his forehead, the eye of *gnānam,* of wisdom. Light shone from it, glowing. Satan looked at that eye saying, "O Adam if you submit to my control, if you will be subservient to me I will help you any way you want, but if you try to assert your authority over me, if you try to be above, to be superior to me, I will cause you every kind of suffering. Trouble and difficulty will be your lot for life." At this point the eye stared fixedly back at satan who said as soon as he saw this light, "Ha, you are half earth, and yet you presume to stare intensely at me. If you do that now, when you are fully formed will you leave me in peace? You will oppose me completely." So satan cleared his throat, he spat, and the spot where the saliva fell became a navel, his saliva became the poison in man. God had taken so much trouble to purify and create man, yet that single gesture of satan's ushered in jealousy, a sense of differences, separation, fanaticism, hatred, vengeance, treachery, selfishness and deceit, all this the poison in his body as the saliva spread through it.

In Tamil they give the name Īswaran or god to Adam ﷺ, they give the name Paramīswaran to God who is the mighty One, Īswaran to Adam ﷺ and sanīswaran to satan. And why is that? Because satan created something in the body too, satan created the evil qualities in Adam's form ﷺ. Although they call

him sanīswaran in Tamil, as if it were the name of a god, they do not know why he is called that. When satan spat on Adam this way, Allah immediately called Gabriel saying, "Satan has mingled impurities and evil with my pure Adam. This is the reason why something else has appeared, why his qualities and actions have changed, his wisdom is adulterated. There have been many changes in his body, his thoughts have become unclear, confused. Satan defiled the earth I prepared as such a pure form, he created poisonous qualities and a sense of differences. Adam's qualities have changed, satan's qualities will take many different forms."

God commanded Gabriel, "Take the saliva and throw it away, that spot will become the navel. I will make this poison a baby's umbilical cord to be removed, nevertheless, it is poison. Go, remove that saliva!" Then the angel Gabriel took the saliva, threw it away and the spot where it had been became the navel. Even when the umbilical cord is cut it is not possible to eliminate all the poison. The dog was born from this discarded saliva. In Tamil the dog is called *āthivairavan,* meaning the dog rose from this fistful of earth at the same time Adam did, that is, the dog of desire rose in man, the dog of desire rose up in the mind which is a monkey.

God sent the soul into the body of Adam which was made of earth. The soul is light, and when it encountered that impurity it stopped descending, stopped moving down. Because the soul is pure it would not descend into Adam; it passed through the crown of Adam's head stopping at the level of the nose, at which point it would not go any farther. Then God commanded that the *sūrat,* the Qur'anic verses known as *Yā Sīn* be recited. Only after *Yā Sīn* was recited did the soul continue down, cutting away all the impurities and the other obstructions. When *Yā Sīn* was recited Adam sneezed and the soul was able to descend farther, then the earthen form became a beautifully created form.

It was at this time that the *Sūrat Yā Sīn* was created, the *sūrat* which made the *rūh,* the soul, descend into Adam's body ﷺ. For this reason, when someone dies, just as *Yā Sīn* was recited to let the soul enter and cut away impurities, *Yā Sīn* is recited to let the soul leave and cut away impurities. The *Sūrat Yā Sīn* which is called the *khātim,* the seal, is recited to ask forgiveness for the soul from God. Just as *Yā Sīn* was recited at the time the soul entered, it is recited when a person dies too. *Yā Sīn* is also recited every year to ask God's forgiveness for those who have died.

If we want to understand what purity is we should not put that one fistful of earth on the outside. The earth, the handful of earth which took an oath to accept the light is Adam ﷺ. Each individual who accepted the light is a handful of earth. The place called Karbalā' is inside us, inside Adam ﷺ. That handful of earth which is the *qalb* is within, and everything is in that handful of earth, in our *qalb,* our inner heart: jinns, fairies, satan, ghosts, demons, millions of qualities, love and hate, heaven and hell, deceit, envy, jealousy, the sense of difference between the 'I' and 'you,' this world and the hereafter, everything is there. We do see a world outside ourselves, but we have a world inwardly. What we see outwardly is a kind of wrestling match, a fight which engages physical form; inwardly however, we have to use wisdom to fight.

The armies, the battalions of prejudice, hate, enmity, deceit, the sense of differences are all within ourselves, the battle is an inner fight. And where do we wage this war, where is the battlefield? It is the place of *tholuhai,* of prayer, the place where we go to surrender ourselves, where we fight that inner war, where we do battle with every quality, we do battle with every word to cut away each unwanted thing. This is why the word *mihrāb* which means battlefield is written there — we go to this place to pray although what we do there is not prayer. We go to conquer, to defeat everything which has made its way

into us, we go there to replace each of these impurities with God's qualities, God's actions, God's three thousand gracious attributes, to put His ninety-nine *wilāyats,* His powers, His actions and His conduct into our hearts. The fight opposes what satan has deposited in us, what our mind holds onto, what the dog of desire holds onto. In other words, it is to make this earth pure, the earth which is our body. Within this earth there are lives of earth, water, fire, air, ether or space, and there is also a human life which is a life of light. The lives of these five senses and the light life are all there. We control the five senses with that light life which is a human life, we make them pure, make them our horse, we mount that horse called *panja kalyāni,* the horse of the five elements, and travel around to see the world of the mind. When we keep these five under control we can travel to inspect all the inner worlds. Only then do we understand the secrets of the worlds inside. This is something we need to understand, something we need to learn by doing research to uncover the inner secrets.

We begin to do this with *tholuhai* or worship, with *'ibādat* or service and duty, with *vanakkam,* true prayer, with *thiyānam* and *yōgam,* meditation and prayer. This can be done on four levels, *sharī'at, tarīqat, haqīqat, ma'rifat,* and there is a fifth level, *sūfiyyat.* When we start to understand we are at the level of *sharī'at* which is Hinduism; *tarīqat* can be identified with Hanal or fire worship; *haqīqat,* the third level is Christianity; and the fourth is *ma'rifat* or Islam, levels which mean so many things. *Sūfiyyat* is beyond, it is a subtle meaning taken from the other four to make our *īmān,* our absolute faith strong, to make us acquire that strength.

We speak in languages or dialects like Aburāni, Suriyāni, Burqāni, and yet truth is one, Adam is one, goodness is one although it may be brought together from millions of sources. True prayer is to One, to one God, we worship one God and God is One. *Insān* or true man is one. If we become true man

we are one again, there is neither division nor separation; as soon as wisdom emerges within us there are no divisions. When ignorance is present however, there are many — our ignorance sees differences and separations, the fundamental quality of satan who can remain only if there is a sense of differences among people. Satan can only enter when people are divided from each other. He must separate people to make a port of entry because if they are united, if they are in that state of unity, satan cannot get in. When we realize we are all the children of one mother, when we remain united satan has no way of entering among us. When there are differences he can creep in through these differences to separate us. With his thirty-six potentialities he can creep into everyone, he can separate each of us. People who have been separated this way are the groups which follow satan. Those who follow one God are a rare minority, millions and millions pursue evil while very few pursue the good. One subtle group wants to know the truth and seventy-two others pursue evil. There is only one group which says Allah is One, discarding everything else.

Precious children, we must understand the things that need to be cut away within our hearts, the things we need to conquer inwardly. We must realize justice, conscience and wisdom within ourselves, we must realize God within ourselves. Our witness which is our conscience is within; our justice, our judge is God; the lawyer who offers an explanation is our wisdom; our mind is the litigant who brings case after case. Everything satan possesses is presented by the mind: egoism, desire, the dog of desire, the mind itself, countless lawsuits of selfishness, murder, evil and falsehood. Every connection to the earth is presented by desire, everything desire presents must be investigated and judged.

When our true wisdom emerges conscience is a witness for every thought. No matter what we actually did with any thought, any desire, our conscience will say, "What you did was

wrong, you scolded this man, that was not right. Not only was scolding him wrong, thinking ill of him was wrong, you listened to someone else and thought ill of this person, that is also a fault. Go, ask his forgiveness, tomorrow God will ask you what you did, and he will be asked what he did. The wound on his hand or his foot is not yours, it is his. Is that injury yours? No, yet this is what you're talking about. You will suffer from a wound you might receive by tomorrow, yet you listen to every word others say. You don't know someone else's malady. Why do you want to add it to your own burdens? The guilt in this is yours." Conscience will watch awhile and then warn you, "Don't do this." Your conscience will say, "Go, ask to be forgiven." Whatever we do, our mind, the dog of desire and the *dunyā,* the world, will disturb and confuse us. Satan causes confusion, he disturbs us so that he can make his way in, he wants to trap us. Why? He wants our vote, our support, he wants all the votes he can secure to win the election, to be the winner in this election, and so he collects voters, supporters. He takes our beautiful vote making us subject to his words and deeds — don't ever vote for him. Our vote has to be given in truth to God, the One who created us, the One who nourishes, the One who protects us, we must give our vote to the Father who does all this.

The witness, our conscience which warns us, cautions us inwardly. This is God, don't think there is no God, He is within. He is the witness and wisdom is the lawyer, wisdom is the lawyer here, but he cannot be a lawyer on Judgment Day. On Judgment Day we stand alone. Everything, the good and evil we have been responsible for is written down and recorded, the record which will be presented then. One by one we will be asked, "Did you or did you not do this?" and the eye will say what it did, the ear will say what it did, the nose will say what it did, the tongue will say what it said. Our body consists of twenty-eight letters, and every letter will say what it did.

Questions will be asked, "Did you do this, did you say this?" and our record will prove we are guilty, we ourselves will prove our own guilt.

Then God will ask, "Is this what you wanted, what you desired, do you know what this actually is? Is this what you really want? You have done all this, now what can I do? You wanted this, very well, you may go to the place you chose, the place you wanted." He will call someone saying, "Take this child to the place where he wants to be."

When a person feels remorse for the things he has done God is sorry, but He doesn't do anything. We bring our own judgment with us, we bring the inquiry, the judgment and punishment; He looks at all this and assigns us our place. We bring our judgment with us, we bring either profit or loss from the things we've done. All that God does is to issue a receipt which indicates, which shows us the place we've chosen for ourselves.

This is a battle we all have to wage here, within ourselves, it has to be fought in our own *qalb,* in our own heart. The earth is here, the earth God spoke to in *arwāh,* the realm of souls. We have it here, the earth which accepted the light, which accepted the life; the soul is here. The handful of earth which accepted this has to be brought back to the cemetery — in the end we have to leave the world here. At the cemetery we must return what was lent to us and continue on. Once we go beyond there is no mention of race or religion or anything like that, there is only the questioning and judgment. We have to use what we brought with us to reflect on what will happen.

God and *insān,* true man, are one. If God looks at *insān,* God is within *insān,* and if *insān* looks at God, *insān* is within God: God is within *insān, insān* is within God. When man looks at himself he sees God within himself, when God looks at

Himself He sees *insān* within Himself. This is the truth. If we can understand that, this is a state of *gnānam,* of divine wisdom, and the blessing we receive is God's kingdom. As long as we do not understand we are within satan and satan is within us, the *dunyā,* the world, desire and hell are within us. If we hang onto the same world outwardly and inwardly, if we hang onto the same world in our physical vision and our inner vision, there is no liberation for us. Precious children, the fight is within, cut away all these unwanted things, make that effort, the determined effort to wage an inner battle which alone can bring us peace. That would be so good.

Āmīn, as-salāmu 'alaiḳum wa rahmatullāhi wa barakātuhu, may it be so, may the peace, the grace and the blessings of God be with us all.

April 19, 1986.

IV

The Qutb ﷺ in the Maldives

Qutb Muhaiyaddeen ﷺ, the manifest explanation of divine wisdom, visits the Maldive Islands, the left side of the heart, the ocean of illusion, to free this heart of the demons ruling these Islands, demons demanding the sacrifice of all the purity embodied in God's precious attributes.

IV

The Qutb (ra) in the Maldives

I

My loving children, may God bless you, may He protect and sustain you. Loving greetings from your slave to all my children, my brothers and sisters.

God's compassion has brought us together here to receive His love; animals never assemble this way. Human beings do this because they have a level of wisdom which is different from animals, although animals have wisdom too. Insects have a certain wisdom, they have an awareness that there is a God and remember Him in their hearts. We cannot say they do not have this, nor can we say they do not pray. In my experience every living thing, even atoms pray. Whenever I have spoken to them, I have seen them bow if they hear the name of God: rocks, the earth, the sun, the moon, birds, winged creatures, snakes all do this and they all pray, they too have wisdom. Even so, a lion will try to eat another animal, a tiger will try to attack another animal, tries to kill it and eat it. A snake bites other creatures, it might not eat its victim, but it still injects its poison. A snake will even bite the person who fed it milk and raised it. Some dogs who do have gratitude, who have wisdom and the ability to detect the scent of things, sometimes bite the masters they also protect. They pray to God — we cannot say there is no God for any of them.

But there is a difference between their wisdom and the original wisdom of man, between their prayer and a human prayer, there is a difference between good and evil, right and wrong. Man has the ability to discover what is good and what is bad along the path of his life. He can say this is night, this is light, this is true, this is false, this is *anbu* or love and this is *vambu* or violence. A person who has the wisdom to understand, to know, to make these distinctions and act in accordance with this knowledge is called a human being, he is called man. Whoever has the wisdom to understand right and wrong on the path of life, whoever walks along the right path and prays once this understanding is acquired, is called a human being. Other lives have wisdom, a human being has wisdom, they all have wisdom. We must know the difference between right and wrong; prayer must be performed on a straight, true path. We must proceed correctly on this straight path of wisdom, truth and justice without falling to one side or the other, without wavering an atom's breadth, without being fascinated along the way. Don't make wisdom unconscious with intoxicants, with marijuana, opium, pills, alcohol or any kind of drug, there is a right path and a wrong path. The wisdom which understands this, which knows this and acts correctly is called human wisdom. Whoever has such wisdom is known as human, as man.

There is a difference between the wisdom of man and the wisdom of other creatures. A monkey imitates anything it sees. If we smile, it smiles, if it sits on a tree and we wink at it, it winks back, if we lift a leg to hop it does the same thing, if we urinate the monkey urinates, if we throw something at it the monkey takes a branch or a piece of fruit and throws it back, if we jump it jumps up there on the branch. A monkey looks at us and imitates whatever we do. It has the wisdom which imitates, it has wisdom but it doesn't know what's right and what's wrong, it imitates what it sees. In the same way, among humankind, among those who have human faces there are

probably some with this kind of wisdom. They look, they listen and do things as the world does, they imitate what is done in the world without understanding right and wrong, just like a monkey. They might have human faces and bodies, yet their wisdom is different. Monkeys can be trained to work like people, but they do not have the wisdom which thinks, which analyzes, and there are some human beings like that too — although they have a human face their wisdom is different. There are many such considerations; so how can we tell one from the other? A person who understands what is good, what is bad, who understands truth, compassion and love on a straight, true path, who understands right and wrong, who cherishes that wisdom and acts in accordance with it is known as man. Anyone who acquires anything which can hypnotize or obstruct this wisdom is wrong.

Take an example: suppose we wanted to murder someone, to kill an enemy, and that man had wisdom, strength, faith and determination which were all strong, how could we take control of him? If we wanted to kill him, if we wanted to overpower him, what would we have to do? First be friendly to him, be loving to him, then what, what should we give him? Give him alcohol, opium, marijuana or some kind of drug. He might have wisdom but once he has a little, he will want a little more, and then a little more. If we can give him enough to make him groggy, to make him lie down, we can drag him off somewhere, put a knife in him, shoot him or do whatever we want. As long as he has strength, consciousness and wisdom we cannot do anything to him, as long as he has that human awareness we cannot attack him. When he has *bhakti,* devotion to God, we cannot do anything to him at all, when he loses this he is vulnerable to attack. Then what do we need? The things we just named are the things we need. With them we can weaken him, weaken his awareness, his consciousness, his nerves, we can get him to lie down, and then do whatever

we want to him. No matter what other qualities he might have he will not get up, he is groggy, all he can do is lie there, not realizing where he is. He'll think he is the whole world, he'll see only the world close to himself, see it dancing, and he will be just mumbling in stupor. He sees the world acting before him now, but doesn't have the awareness that he is part of the action in the world. We can kill him in this state even though he might be strong or wise; this is the approach, the method we could use to kill him. If that man realized these things would make him lose the state of a man, lose his wisdom, his strength, if he realized these things would change him, end in karma and hell, if he understood this was the wrong path and avoided it he would stay in the wisdom of man where no one can hurt or kill him.

This is the kind of wisdom relevant to that point which is man; there is a great difference between this and the wisdom of all God's other creations. Think of a virus or a tiny worm invisible to the eye. Something like the smell of blood, or something else, attracts it through the air to its host. It travels through the medium of air, it knows, it has an awareness of things like the smell of blood, and when it touches a hair follicle it can make an entrance for itself there. Although we cannot see them, there are so many viruses of this kind which enter the body and possibly cause cancer in some places, others cause anemia, still others attack the nerves, paralyzing them, sapping the strength of the body. A virus, a thing which cannot be seen with the eyes has a certain wisdom which enables it to find its host by smell, it has a force which can find its host, and so you cannot say it has no wisdom, it has the wisdom appropriate to its needs. Man's wisdom has the capacity to understand the wisdom of every creature as well as the wisdom to understand right and wrong, to understand the right way to pray and to know who man is, who God is. Man has this: a person with such wisdom is called man. Without it he merely has the

kind of wisdom like the rest of God's creatures on earth, he does not understand right and wrong. If you give him a little opium, a little marijuana or a drink, satan and maya can easily make their way into him. It is like that, wisdom can differ and we have to understand these differences. This is essential, the first thing we have to know. Now that I have given this explanation we have to value wisdom, see it with understanding.

In the Arabic language there is something related to the concept of a guru. Let me give you the meaning of what is called the *Qutbiyyat*. The wisdom of the *Qutbiyyat* has light which is a radiant luminosity within man. Perhaps without understanding this radiantly luminous wisdom you have been wondering for years what the *Qutbiyyat* is, what the *Qutb* is, you might have given it some form of your own. Today I will explain it to you. The *qalb,* the heart, the inner heart is called Baghdad and the Maldive Islands represent the mind. In this place which is called Baghdad, in the *qalb* . . . . .

"In Baghdad, in Baghdad, O ruler of Baghdad
Will you grant us a state of *gnānam,*
A state of divine wisdom, O wealth of wisdom?
In Baghdad, in Baghdad, O ruler of Baghdad
Will you grant us a state of *gnānam,*
A state of divine wisdom, O wealth of wisdom?
O most illustrious ruler
With beautiful qualities and justice,
Will you grant us eternal peace, O Muhaiyaddeen?
Give us that state of *gnānam,* of divine wisdom,
In Baghdad, in Baghdad, O ruler of Baghdad."

This is the *qalb,* Baghdad is the inner heart and the wisdom ruling that heart is called the *Qutbiyyat,* divine analytic wisdom.

The wisdom called the *Qutbiyyat,* in Tamil *pahuth arivu,* is the divine analytic wisdom through which you can understand God, God's creation, the totality of His power and the completeness of His grace within it. This song is for that wisdom. The left side of the heart is called the Maldives which represent the ocean of illusion, of maya. There is a place known in Tamil as an *ūsi kānda malai,* a mountain of lodestone, a huge mountain with magnetic properties in this ocean of maya. Demons of illusion, ghosts, jinns, fairies, devils, hells, monkeys and donkeys live on this mountain lying among seven oceans. This is the heart called the Maldive Islands where demons devour human beings. Wisdom goes to the Maldive oceans to destroy these demons which rule the Islands. They not only rule, they also require the sacrifice of a sixteen-year old virgin to the demons every Tuesday and Friday, they demand this. Now what are the virgins, these girls of sixteen? The three thousand gracious qualities of God, patience, tolerance, peacefulness, all those beautiful attributes are portrayed as a sixteen-year old girl who is as beautiful as the full moon. You have to sacrifice some young girl to the *malaithēvu,* the mountain demon who is maya, desire. This means you have to sacrifice all the qualities of God to demonic desires there in the Maldives where they are devoured in the form of lovely young girls. The indescribable beauty of these girls represents the exquisite qualities of God. The light of the *Qutbiyyat* which is *pahuth arivu,* the divine wisdom called Muhaiyaddeen ﷺ arrives there to control the desire requiring these sacrifices and to conquer the *thēvu,* the demon of maya. That light is the *asmā'ul-husnā,* the ninety-nine gracious names or attributes of God, the wisdom which sets out to catch the *thēvu,* the demon. This is a song sung about that state of wisdom by someone who is wise.

"In Baghdad, in Baghdad, O ruler of Baghdad,
O wealth of wisdom, will you grant us

A true state of *gnānam,* of divine wisdom,
O most illustrious ruler
With beautiful qualities and justice,
Will you grant us eternal peace, O Muhaiyaddeen
Will you give us that state filled with peace?
I sing of you, the tears flowing from my eyes,
I sing for an end to my karma, to have it fly away,
I sing to see your feet which signify wisdom,
May you protect me, may you grant me
Your grace, O Muhaiyaddeen.
In Baghdad, in Baghdad, O ruler of Baghdad,
O wealth of wisdom will you grant me
A true state of *gnānam,* of divine wisdom?"

A man, a person of wisdom sings this song to the *Qutbiyyat*ﷺ and then sings another.

"So that human beings who have seen
The limits of the heart can reach the shore,
So this can happen as our *Rabb,*
As our Lord proclaimed . . . . . "

Those who see the shore of this heart through wisdom — all human beings must reach the shore of His feet — and only those who come to the shore of this heart can come to God. If you do not see the shore here you can never reach Him.

"So that human beings who have seen
The limits of the heart can reach the shore
In the way our *Rabb,* our Lord proclaimed . . . . . "

As God has told us, we have to come to Him. We see all creation, we see the veils of His creation, wherever we look He is present in the whole veiled creation. He feeds it and remains there, no veils, no scenes and without the faults of envy or jealousy, without blemish. This *qalb,* this heart, is the place where someone without veils or faults comes to live. This is his song.

"O God who is worshiped by human beings,
I worship Your feet, O God
You are the One who can bless me,
Who can grant my requests,
You are God, I too must become God,
You are God, I too must become God
Because only God can approach God,
God draws close to God embracing Him
Without veils, without fault, two merge as One."

This is the song he sings.

"I am the human being who has come
To Your feet, please grant me this request,
You are the only One who can grant favors,
O primal One, O God."

A wise man sings this song to Wisdom who is called the *Qutbiyyat,* the divine analytic wisdom rising in the *qalb,* the inner heart. We have to destroy the Maldive Islands with this Wisdom, we have to understand the ocean of illusion, we have to control the demons, the devils and fairies living on the mountain and kill them with this Wisdom. Wisdom goes to

the Maldive Islands to control them, this is history. The *Qutb*ﷺ, who is light, goes to the mountain to capture the demon which is taking the qualities of God as a sacrifice. The *Qutbiyyat* wisdom called Muhaiyaddeen ﷺ sets out to catch the *thēvu,* the demon. What kind of vessel does Wisdom take on this ocean? Since the ocean has the magnetic properties of lodestone you cannot sail it with anything made of iron because the current will suck it down, you must sail on a wooden ship to go to those Islands. A wooden ship means it does not have life, and what does that mean? The ship must be like dead wood, if it has any life it will be pulled under; where earth, fire, water or air exist they pull it under. What must you do with the ship? Make it dead wood. To go to these Islands, to cross that ocean, to conquer the demons, first you have to construct a ship. If there is anything on the ship like silver or iron nails which can be attracted as you go, the current will pull it down. The 'I' has to die, the 'I' cannot go there. 'You' cannot go there, the sense of difference between 'you' and 'I' cannot go there, 'you' must be like dead wood, only then the ocean will not suck you in. If there is even an atom of anger or separations of any kind it will pull you down because this is an ocean of maya, of illusion, it will pull you down. The 'I' can never go to that mountain in the Maldives, it will consume you first. What do you have to do? The 'I' must die, the 'I' must become a log of wood. The dead wood, the dead 'I' is the boat on which Wisdom sails; the 'I' must die and Wisdom has to travel on that ship.

This Wisdom has twelve weapons to construct a ship fit for Wisdom. How would you describe this ship? These are the weapons of Wisdom: the conch to blow the sound *u,* the divine discus which cuts the water of maya, the axe which is the anchor he drops, a rope of wool to tie the wood, a bow and its bowstring, the mast of the ship, the ropes that are used to hoist the sail, slippers, the keel of the ship which cuts through the water, a mace whose shaft is the raft and whose head which

resembles a ball is the rudder directing the boat, and finally, a prayer mat which is the sail. Wisdom constructs a ship with twelve such weapons.

Now what kind of ship is this, how does the *Qutbiyyat* manifest? There is one opening below with another above it, twelve openings altogether in the body: the umbilicus, the mouth, two nostrils, two eyes, two ears, the opening on the forehead and the crown of the head. A ship is built with these twelve, a ship is built discarding the outer openings, using the inner essence. The external openings are the ocean of maya — when the outer eyes are gone the inner sun and moon can be used. Within yourself you have an inner light, the sounds of God, of the heavenly beings and messengers, these are the waves of sound Wisdom uses. He measures the ocean with the power of that light. The axe of procreation is thrown overboard and anchored, the *qalb,* the inner heart, is spread out, wisdom is planted, the rope of love is hauled up to the sound of the conch. The *thiru chakkaram,* the divine discus which is the triple flame, the wisdom of the soul, the *Nūr,* His radiant light, and God, are fixed to the ship to cut through the ocean of illusion, to cut through the triple filth of arrogance, karma and maya. The ship cuts through three worlds and travels on. The resonating sound of the conch, the *hū* of *lā ilāha illallāhu* comes from the *Qutbiyyat* in the *qalb,* there is nothing but You, You are Allah. *Pahuth arivu,* divine analytic wisdom, proceeds through the ocean with this resonance — this is the way Wisdom crosses the ocean.

There are seven oceans to cross, earth, fire, water, air, ether, mind and desire. The ocean of birth is a white ocean, the ocean of semen a silver ocean; there are, as well, the ocean of blood, a blue ocean, a gold ocean, the ocean of the mind, the ocean of maya and desire. These seven oceans which must be crossed are seven hells which are also the seven *nafs,* seven base desires. All the demons and *sitthis,* the forces of magic, have to be

caught there when the wisdom of the *Qutbiyyat* goes through these seven oceans.

In the name Muhaiyaddeen *dīn* means purity. Muhaiyaddeen is the light which existed before, from earliest times, the light which comes from God. *Mu* is the ancient, the first. Muhaiyaddeen is wisdom, the grace that came at the same time God did. *Dīn* is that perfect purity which has been filtered and received. *Hai* or *kai,* the Tamil word for hand, is the hand of wisdom, *nambikai,* faith. The Tamil word for faith is the hand within *īmān,* absolute faith. *Mu* is the ancient treasure, *hai* or *kai* is the perfectly pure hand of *īmān* and *dīn* is perfect purity, this is the meaning of Muhaiyaddeen. The sound that comes from Muhaiyaddeen is called the *Qutbiyyat* which originates, which comes into existence as sound, the sound of God. When the sound of God rises inwardly and resonates outwardly, like a microphone, the sound which is called the *Qutbiyyat* is also called *pahuth arivu,* divine analytic wisdom. What is called Muhaiyaddeenﷺ must sort, filter and conquer all the demons. He has to cross seven oceans. This is history, the external story, what I am telling you is the truth.

Now the *Qutbiyyat*ﷺ proceeds to the Maldives where a demon is destroying God's grace, devouring His truth, this demon is trying to destroy the world and negate the existence of God. To make the truth of God known, Wisdom is now on his way to the Maldive Islands where they offer a sacrifice to that demon every Tuesday and Friday. Once Wisdom has crossed the seven oceans he approaches the Islands where the first thing he sees is a flower garden and orchard. This is the world of maya, filled with fruit at the moment he looks at it. The orchard has a guard employed by the king.

Fruit, flowers and trees, everything was desirable. Wisdom looked at the world where everything seemed so lovely, trees, flowers, fruit, guavas, ah! Everything looked so desirable. As he looked at all that even Wisdom felt a certain desire and said,

"Ah! What is this fruit?" He picked the fruit of love saying, "My children, my daughter, my children!" Wisdom picked one piece of this fruit which he considered to be for himself. He picked that fruit, put it in his mouth and made this connection, "My son, my son, my daughter, my daughter, my daughter!" he said. Picking the fruit for himself, Wisdom claimed it as his children, and when he did that the guard who is the mind came to catch him, desire caught him.

The guard said, "Here now, this is my property. Who said you could take this property of the king, this property of maya, of satan? This is the world. Who asked you to pick this fruit which belongs here, murmuring my child, my property, my fruit, your fruit; all this belongs to us. Who said you could pick any of it? As soon as you say my property the very thought belongs to us." Then the guard caught hold of Wisdom, "You took something as if it were yours and ate it, saying my child, my daughter. You took the fruit of my child, a fruit of indescribable taste, saying my child, my property, my mother, my father, my brother; all this belongs to me. Why did you pick it?"

Then Wisdom said, "Please let me go, I've made a mistake."

"No, you have to appear before our king, you have to answer to him because you're a thief! How dare you come to pick something from our orchard!"

"I don't want to come, let me go," Wisdom pleaded.

"I won't let you go, come with me," repeated the guard.

Because he would not go willingly the guard began to drag him off, until the *Qutb* who was Wisdom said, "Let me go, I picked just one guava from your garden, but I will replace it with seven others. I will give you seven unpicked guavas, I will give you this fruit without picking it. I just thought it was my child, I did not really pick it. Listen, I will give you seven for one, please let me go."

And Mind, the guard said, "See here you thieving fellow, don't look this way or that, you are not allowed to pick any fruit from this garden. Just stand right where you are and give it to me." Now Wisdom opened the *solihā,* the pouch, he wore at his side where he kept his treasures and gave the guard seven guavas. "You thief! Where did you pick this fruit you've just given me, where did you pick it? You must have picked it before and put it away." He seized him, "Thief, robber, come with me!"

Wisdom said, "O no, this is my fruit, I already had it, I took only one guava from your garden."

"Where did you get these seven? Tell me, show me the place!" he said.

The *Qutb* opened his pouch to show him, "Very well, look, this is the place where I found the seven guavas."

When Mind looked in he saw the eighteen thousand universes, all the universes and everything they contained were there in that pouch, everything, everything in existence: the orchard, the king, the ocean, the guard himself, his wife, his land and all his gold, he saw the sun and the moon there. *"Appā,* my friend, in what kingdom are you a god?" He hit him once, then when he wanted to strike him again his hand froze in its raised position — his mind stopped and he couldn't hit him a second time — Mind stopped and Desire could not attack again. Desire now held onto Wisdom. In the same way, the faith which loves God is there in every creature, there is something which holds on trying to see God. Every created thing has that ability, but the mind doesn't stop, it doesn't have the truth, it doesn't understand truth.

It was only with the guard's second attempt that Wisdom was able to show him what he needed to see, stroking his hand. As soon as Mind was pacified this evil left him, and Wisdom could show him something. At that point he said, "O, I don't

know what realm you're a deity in, yet I have treated you this way! *Aiyō,* alas, I have hit you, forgive me, *aiyō* my god, I have seen such wonders! Forgive me, please come with me, O god," and he took him home to his wife.

The wife signifies *Pudthi* or Intellect. She had seen what happened and exclaimed, "O you sinner, have you hit this god? Which hand did you hit him with?" and she cut off that hand. Now Mind sang this song.

"I saw a wonder, I saw a wonder,
I saw something never to be seen in this world,
A treasure never to be seen in this world,
This is the amazing thing I saw:
A wanderer, a holy mendicant
Came into the orchard of our king,
I saw him pick a guava and put it
In his mouth to taste it, I saw a wonder.
I ran in, seized him right away then
Pulled him around and hit him once, but
He smiled and looked at me,
He smiled and looked at me,
Again he looked intently, smiling at me.
O how can I describe this amazing thing,
What can I say about the wonder I experienced,
Because it was bliss, it was bliss,
His look by itself was blissful, was blissful,
His gaze, his expression was blissful,
A truly remarkable thing, even when I hit him
The smile on his face was a truly remarkable thing,

What can I tell you about this,
How can I describe such an amazing thing?"

Now his wife asked, "Then what did you do?"

"He promised to give me seven guavas
In exchange for the one he had taken,
O I seized him and said,
'Give them to me right where you stand.'
'I will give you seven guavas
For the one I have taken,' he said,
But I seized him insisting,
'Give them to me right where you stand.'
Next he put his hand into that pouch of his,
Took out seven fresh, cool guavas
And gave them to me,
The fragrant quality of this fruit
Was so great it filled the fourteen realms,
This was the fruit he gave me;
The fragrance of this fruit traveled through
The twice seven making fourteen realms of the world,
I cannot describe the quality and scent
Coming from the guavas he gave me,
But I was upset when I saw them,
I seized him forcefully demanding to know
Where he had picked that fruit.
I seized him, I asked him to tell me,
And then he showed me his pouch,

And then he showed me his pouch,
He opened his pouch and showed me inside it,
How can I describe the amazing thing
He showed me, what words can I use
To tell you about that amazing thing?"

"What else happened?" his wife asked.

"I saw all the universes and everything they contain,
'Ālam and *arwāh,* this world and the world of souls,
Heaven and hell were there, I saw them all,
I saw them shining there, I saw
The sun, the moon, the stars,
Heavenly messengers and the prophets,
I saw everything that resonates
And everything that shines inside this pouch,
I saw the elements there,
Earth, fire, water, air and ether,
I saw the seven oceans and their rolling waves,
I saw the senses, evil spirits, earth, fire,
Water, air and an ocean of waves, I saw this,
I saw the eighteen thousand universes and their king,
I saw maya, the mind and all the elements,
I saw the meaning of all this,
In that pouch I saw the orchard and you and me,
I saw this, I saw the glittering mind
And the qualities, I cried saying,
'Whom can I tell about this amazing thing?'

I seized him, embracing him with love.
I delivered one blow to this amazing god,
Now how will I ever be rid of that karma?"

"O you sinner, did you hit him, which hand did you hit him with?" she asked, "Which hand did you use to hit him?"

"O this wonderful, precious god,
O this god, this deity
Who fills *'ālam* and *arwāh,*
This world and the world of souls,
This blissful god who is within,
This precious, wonderfully rare treasure
Suffused within all living things,
I hit him with my right hand,
I hit his cheek with my right hand."

"O you sinner!" she said and cut off his hand. She picked up that hand saying, "Let us go see this god," dragging her husband along after her. They came to the place where the *Qutb* sat on the root of a tree whose outspread branches came down close to the ground. It was cool beneath the tree where the air and heat of the day were completely blocked out, it was very cool with an exquisite fragrance as you approached. The wife then sang this song.

"O my god who opened my heart,
We surrender at your divine feet,
We seek refuge at your feet,
O my god who fills my heart,

We seek refuge at your feet,
We seek refuge at your feet.
Your marvelous primal qualities
And the beauty permeating this tree are in
Your divine face, are in the beauty
Of your open heart, in your patience, your smile,
Your teeth with the splendor of pearl,
In the brilliant glance of your eyes,
Your lotus-like eyes and their coolness,
The light of your eyes and three colors,
Emerald, coral and pearl, the red of your lips
And teeth like pearl filled with the light
Of beauty, filled with the light of wonder.
O primal treasure of the *Āthi,* our primal Lord,
Make me worthy of reaching you,
Take me to you, grant me your grace,
O *Qutb,* O light, O light of the *Qutb,*
O fragrant beauty of my *qalb,* my heart,
I cut off the hand of the sinner who hit you,
I cut off my sinner husband's hand which hit you.
May you protect him, may you sustain and grant
Your grace to that sinner who has still
To reach a state of maturity,
And may you grant your grace to me, O god."

She placed the hand at the *Qutb's* feet, and fell in front of him, she fell bowing before the wisdom of the *Qutbiyyat* who smiled and said, "Come." Then he attached the hand

again, stroking and repairing it. What does that hand mean, and what does the tree mean? The hand is the hand of *īmān,* of faith, certitude and determination. Now that the worldly hand was cut off Wisdom restored the pure hand of *īmān* inside the heart, the hand you use when you make a request, when you pray. Then the *Qutb* taught the truth to the guard and his wife, to Mind and Intellect, he taught them *īmān* and gave them an explanation of God. He taught them the *kalimah,* the pure words of faith, embracing them to his heart.

Now he proceeded to the Maldive mountain where the devouring demon lived, where there was a *sannyāsi,* a renunciate, who knew the *Qutb* was coming and who was the demon's guru. This *sannyāsi* who signifies another aspect of mind and desire is Mind, this is the *sannyāsi* who was about to warn the *thēvu,* the demon who is Desire. He went to warn him, "A great light is on his way to capture you, be careful! Escape, try to escape!" As the light, the *Qutbiyyat* sat resting under the tree of *īmān,* the *sannyāsi* who was Mind flew above him through the sky, breaking the branches of trees and shrubs, going at the speed of the mind which is faster than the speed of air. The mind may be called a *rishi,* a *sannyāsi,* the elements — so many names have been given to the mind.

The *Qutbiyyat* sat watching the trees break under the speed of Mind, a speed which cannot be stopped. He looked up saying, "Who is this with so much arrogance?" He had a catching chain which was the woolen rope in his hand, "Go," he said to the catching chain of *īmān,* "Bring him back here!" The chain wrapped itself around the *sannyāsi,* bringing him down.

Now Mind cried and cried, wailing, *"Aiyō, aiyō,* woe is me, who are you?" The *sannyāsi,* Mind, was groaning this as he rolled there on the ground until *Arivu,* the Wisdom who is the *Qutb* felt compassion looking at this man's suffering. *"Aiyō,* O god," he went on, "If I had known you were here I would

never have come this way. O save me, O my deity, O my god save me!" He made a thousand bows and swore a thousand oaths, "Your exaltedness, I will praise you forever in my dreams and in my waking state, I will always sing your praise. Let me go, release me and I will never come this way again."

The *Qutb*, feeling compassionate, was about to release the *sannyāsi* thinking, "He said he would never come this way again," but then the sound of God came.

"O *Qutb* he is that demon's guru, he is the guru of that *thēvu* on the mountain. If you release him you will never catch the demon living there who devours human beings. Put him in a small vial, the small vial which is wisdom within wisdom, seal him up in that atomless vial."

The *sannyāsi* was shouting, "O *Qutb* my body is the size of a small mountain!" He was, in fact, as big as the world, he was the size of the eighteen thousand universes, he had all that bulk. "I am so bulky and you are trying to squeeze me into a point within the point of a needle. How can I get myself into that? *Aiyō,* what should I do?" By hitting and pressing, by pressing and compressing the mind, the *Qutb* made the *sannyāsi,* Mind, an atom within an atom. This thing which was bigger than the whole world was made smaller and smaller, as tiny as an atom and sealed up within wisdom.

The *Qutb* put him inside an atomless aspect of wisdom and said, "Stay there you fool, you worthless *sannyāsi."*

Next the *Qutb* traveled farther along and met a wailing old woman who signifies karma and desire, the woman of desire. She wept, she cried and sobbed as the *Qutb* questioned her. Now Mind had been sealed in a vial at this point, while the woman who signified karma and birth kept weeping. This was Maya crying. Wisdom approached her saying, "Give me a little water," which meant give me the truth to drink.

"No, I will not give you any," she refused.

He replied, "I'll stay here until you give me some water with your own hands."

She scolded him, "O *sannyāsi* go somewhere else to drink!"

"No, I will not go, but if you give me a little water I'll drink it." The woman from the house next door came to offer him some water. "No," he refused, "I must drink some water from this woman's hand, I have to put an end to arrogance, karma and maya. I have to take these three away from Maya, I must have water from Maya."

The old woman said, "O *sannyāsi* you can stay here for seven years if you like, but you won't get a drop of water from my hand, just stay here and you'll see. Wait for three months if you like, I won't give you a drop."

"Very well, even if it takes seven full years I won't leave without drinking some water you've given me with your own hands."

"Then just wait and see," answered the woman, "You can sit here for seven years and I still won't give you any."

The *Qutb* replied, "It might take twelve years, but I will not leave until I have water from your hand, I can sit here and you can sit too." The twelve years are the twelve openings, the twelve weapons. The *Qutb* repeated, "If I have to wait all that time and use all these weapons I won't leave without having water from your hand."

Finally, someone else brought the water. It was *Pudthi* or Intellect who brought some water telling the woman, "Give this to Wisdom to comfort him." This is *bhakti,* this is devotion which everyone has. They say that intellect and philosophy have the same boundaries, they end in the same place — everyone has this knowledge of philosophy and religion.

When Intellect offered him some water the *Qutb* said, "She has to give it to me with her own hands."

Then Maya took the water and gave it to him asking, "Where do you come from you mendicant, why are you so stubborn?"

"Never mind that, tell me why you are crying, tell me this first."

The woman answered, "And if I tell you, what can you do for me?"

"I will give you a solution to your problem if I can."

A neighbor who was Arrogance said, "Tell him, tell him, tell him what this is about."

Maya said, "I have a son who went on a business trip, he went with three hundred other people on a ship to do business, but the ship sank, he was drowned at sea twelve years ago. Today they are about to give the bride my son was promised to someone else. I am crying because I keep thinking of this." What did she say, what is the meaning of what she said? She said the swelling ocean of illusion. Now Maya sang this song.

"Twelve years ago, a ship
Sank in the swelling ocean,
The bride promised to my son
Will be married tonight, and
I weep with sorrow at this moment!
O mendicant you arrived here
And argued and argued with me."

"When my son set sail on the swelling ocean to do business his ship sank, my son and three hundred others on that ship all died. It is twelve years since this happened, the bride who was promised to my son is to marry someone else, and

this sorrow makes me weep. Now you *paradēsi,* you stubborn wanderer, you come to worry me at a time of sorrow, asking for water, you say give me water, why are you doing this?"

"Ah, is that what you think? Very well," he said, "In that case, will you agree to what I tell you to do? Twelve years ago your son knew the truth, he had the eye of wisdom. Your son was the earth, he was Adam, but his truth drowned in the swelling ocean of illusion. His twelve openings, the twelve years, drowned in maya; in twelve years the truth drowns, he drowned in the ocean of the mind. Three hundred other people and the cargo all sank. The grace of Allah consists of three thousand beautiful qualities from which He gave three hundred to Zabūr, to Hinduism, three hundred to Jabrāt, to fire worship, three hundred to Injīl, Christianity, and ninety-nine to Furqān, Islam. This means that your son and three hundred of Allah's qualities have drowned in the ocean of illusion. God gave three hundred of His gracious qualities to each religion, and those qualities drowned in the ocean of the mind: three hundred people, their cargo, every good thing they earned and your son have all drowned. That means your son who is the truth has drowned in this birth."

Then Muhaiyaddeenﷺ (he had not yet reached his destination because Wisdom was still on his way there) continued speaking to her, "If you do what I say, your son will return at *sahr* in the early morning. This means if you become a little baby he will return, he will come back at three-thirty or four o'clock in the morning, he will come back. You stop that wedding and your son will arrive early in the morning. If anyone tries to hit you, tell them this."

"The amazing, the resplendent *Qutb* who is
The grace of the *Āthi,* our primal Lord,
Is the one who sees that justice is done,

He reveals a state which is the truth of grace.
Tell them the light of the *Qutb*
Who reveals the path of patience
Gave you this promise, tell them
This is the word he gave you,
If they hit you say,
'I swear in the name of Allah's *Qutb,*
This is the truth, this is the truth,'
Say, 'I take this oath in the name of the *Qutb,*
My son will arrive early tomorrow morning.' "

The woman who was the next door neighbor gave this information to the girl's family, and they canceled the wedding. Then the *Qutb*ⓡ went to the ocean shore where he sang to God.

"O Allāhu who lives in the universes,
Filling *'ālam* and *arwāh,*
This world and the world of souls,
With the resonance of *hū,*
You are God, You are Khudā,
Lord of the heavenly realms,
You must grant me this request,
A request to make You understood
In a marvelous way: raise the ship
Which was destroyed and the three hundred people
On board, bring back this old woman's son,
O Khudā, O Allāhu, Allah, You must

Grant me this, You must grant me
This request, bring them back."

Wisdom, the *Qutb*, sang this song and the sound of God came to him. "O *Qutb* what is this wonder? They are dead and gone, they have perished, how can you ask Me to raise them again?"

"My God, even though this might be so, You said You would grant what I ask of You. Give me this — when You asked me to come to the Maldive Islands You said, 'I will give you whatever you want.' You are the One who grants the things everyone asks for, and I have given my promise to this woman, You must bring them back."

And God replied, "O *Qutb* if that is to be done, find a splinter, a fragment of nail, an atom of the things that were destroyed, and then We will raise them up, see if there is a piece of human bone, the truth. This means you will have to find just a drop of the truth of *īmān,* a drop of absolute faith in God, see whether a drop of that purity remains undestroyed, whether a single drop of certitude still exists, whether a single drop of patience remains, see if there is just one drop of the belief that there is a God, if there is a drop of *sabūr,* of inner patience, if there is a drop of the truth of wisdom left, if there is one drop of the *Qutbiyyat,* the divine explanation, see if just a drop of *'ibādat,* devotion to God, exists. Look in this ocean, see if just an atom of any of them remains in the ocean of illusion, and if there is We will bring them back, We will bring them back if only one of the three hundred qualities remains." But there was nothing left, heavenly messengers and angels were sent to sift through the ocean and filter it, but there was nothing left.

And so if you drown in the ocean of illusion, not even a drop of the truth remains when you look for it; when you try to bring it back, there is not a drop remaining, it cannot be

raised again. But because of the *Qutbiyyat* ☺ and his request of Allah, because of his light and his wisdom, his divine wisdom, the ship was raised as he sang to God.

"You made a promise, Your grace is luminous,
You are a radiance which is luminous
In this and in every world,
You are the One who is alone,
The radiant luminosity and origin of truth,
A thing of value uncontrolled by anything
In the realms made of two sets of seven,
The fourteen realms, O Khudā, O God
You cannot be contained by any description,
You are the most exalted in beauty,
The One suffused like an atom in every living thing,
You are God who resonates and shines,
You understand divine law and prescribed duties,
You understand birth and death,
You are the mighty One who can raise,
Who can protect, who can confer.
Except for You, is there anything like You,
Is there anything equal to You?
O God, *yā Rabbal-'ālamīn,*
O Lord of all the universes."

"Give me what I ask for," he said, "If You say You cannot do it, how will this end? Please do this."

Then God looked at the ocean with His gaze of grace, and

three hundred people, His qualities, His truth, His *īmān,* His absolute faith, and His power rose up on the ship from the ocean to the sound of the conch. The twelve weapons rose. The wisdom of the *Qutbiyyat* called Muhaiyaddeenﷺ steered the ship, then brought the passengers and their cargo ashore saying, "Very well, return to your homes."

Meanwhile, the old woman was still crying, still scolding and shouting abuse at Wisdom. Mind and Desire kept scolding, "O this sinner is planning to kill me." But her son knocked at the door, ready to contract a marriage of *īmān* and grace. This marriage signifies that the level of *tarīqat,* the second step of spiritual ascent, is made firm. *Sharī'at,* the first step, is gone and at the level of *tarīqat, īmān* is made strong. That is the nature of this marriage.

There is more to the story, it's not over yet, but because it's late I'll continue with what occurs after the marriage next time, I'll describe what happens there on the Maldive Islands. This part of the story is related to parts of the body. In different religions certain things like goats, bulls, snakes, scorpions, crabs, other forms of ghosts or demons are made equivalent to Krishna, to Rama or the *Qutb*ﷺ, but they are all merely elements of the body. Something which is part of the body is called the *Qutb*ﷺ or Krishna or wisdom. You must understand this because without understanding what the body is, you just keep shouting and thinking of everything as gods, making requests of them. This is the wisdom of folly. These are lessons I've learned from my own experience. Next time I'll talk about the *Qutbiyyat*ﷺ, there is much more to say. *Vanakkam,* my prayerful greetings to you.

II

And so the people of that city started asking, "What is this extraordinary thing which has occurred? These people drowned twelve years ago, how did they come back to life?" and they questioned the old woman who sang her answer.

"This amazing event cannot be forgotten, O man,
This amazing event cannot be forgotten, O man,
A majestic mendicant came to my house
Asking me for water to drink,
Insisting, sitting there,
Asking me for water to drink,
Insisting, sitting there,
Because I am arrogant I said
I would never offer him water to drink.
This wanderer who is filled with love,
I do not know where he comes from,
This loving wanderer,
I do not know where he comes from,
When he opens his mouth the whole universe melts,
What can I say about this amazing thing?
The words he said melted my heart,
They drew me to him,
Whom can I tell about this amazing thing?
I saw how the hearts of the people there melted,
How the hearts of those who came past melted,

He was suffering from thirst,
And even though I did not give him
Water to quench his thirst,
I saw his state, the love, the compassion
And his complete beauty there.
When she saw the state he was in
The woman next door brought him water;
With love he asked me to hand it to him.
How can I speak of this amazing thing,
How can I speak of this amazing thing,
How can I describe his sharp eyes, his face, his heart
And its resplendent beauty pervasive everywhere?
Emerald green and coral red
Were visible on his face,
His eyebrows were bluish green, his teeth like pearls,
His lips like coral, his face was like the full moon,
How can I tell you of this coolness,
How can I describe it to you,
How can I tell you about this?
Even though I was very angry and scolded him,
I called him madman, a fool and lunatic,
Still his love did not waver,
His face did not fall,
His beauty did not alter for a single moment,
How can I tell of this amazing thing,
To whom should I describe this amazing thing?
When I asked him,
'What is your name, where do you come from?'

He stood there like a man possessed,
From the words he used I saw,
I understood one thing only,
The form of good qualities, the beauty of his face.
Then he said the name *Qutb* Muhaiyaddeen
To me, a name which melts the heart,
He said to swear in this name at the meeting,
I know nothing except this name;
Afterwards I knew only that my son came home,
Except for that, I have not understood
Who he is, I don't know
The extent of this amazing thing."

Then she continued, "This is a wonder, everyone who drowned twelve years ago, all those who were dead twelve years ago were raised again. This is the amazing thing, that they all came back is a wonder, and still I did not recognize him."

"Deity of some unknown city,
O beautiful being dear to my heart,
God of love, beautiful being who comforts me —
A ray of light shines from your open eyes,
Your eyebrows are bluish green,
Your fixed gaze cools the whole world,
Your face is complete; completely beautiful
Being, formless being in whose heart
All the good qualities live together,
Even so my god, when will I

See you again, when will I see you?
Ocean of compassion, O noble being,
Are you the *Qutb* of my creator, my God,
Are you light, are you beauty
And bliss or the fruit emerging from my love,
Are you the *katpaham,* the tree of life
Fulfilling every wish, or are you
The shining light, the life within life?
Do you come from Him,
Are you the *Āthi,* our primal Lord,
Are you a great being,
Are you the *jōthi,* the resplendence of wisdom,
Are you the god who is perfect purity everywhere,
When will I know you, O exalted being,
O you who are given
The name of *Qutb,* miraculous one,
The god who understands all three worlds,
When will I see you again?"

This was the song she sang. The name *Qutb* is given to *Arivu,* the Wisdom which has taken all the qualities of God within itself and performs God's actions. The *Qutbiyyat,* analytic wisdom, exists as three flames: the first is Allah; the second emerges as the *Nūr,* the radiant light of Allah which makes sound resonate from something that has no sound; the third is the light of the *Qutbiyyat* which comes from the *Nūr* to explain His mystery and His *wahy,* His revelation. Speech begins and the light of the *Qutbiyyat* explains each thing, giving it sound. It is the wisdom of the *Qutb* which explains that the silent treasure is divine analytic wisdom. This is the sound of

the conch, it is the sound of the conch which is blown, then all the animals in the body, the demons in the body, the lions, bears and tigers, the limitless glitters and energies in the body are controlled by the flute-like *hū* sound of the conch. The *Qutb* ﷺ trains and guides all living things, he is the shepherd, the hunter, the light, the sound and the resonance. The power which guides everything, everything in all the universes, which teaches and confines things to one place is the *Qutbiyyat* ﷺ.

Now God ordered Wisdom to travel beyond this place saying, "Go to the Maldive Islands." The Maldives mean the left side of the heart, the Islands which are the mind ruled by the monkey of the mind and by armies of demons, by good beings and satan. Lives were being sacrificed in the part of the body where fire, water and air rule; goats, cattle and human beings were sacrificed in these Maldive Islands. The mountain to the left is the anatomical heart. The creature which eats the loving qualities of God, one by one, which requires sacrifices in that place is called the *malaithēvu,* the mountain demon. The commander of the mind in the body is *iblīs* or satan who takes God's qualities from living things and eats them every day. This is the creature God said to capture. God's beautiful qualities, His beautiful attributes and blissful qualities, all His compassionate, loving qualities are caught by this demon and eaten. Wisdom was sent to the sixty-four small Maldive Islands to conquer this *thēvu.*

On the day that Wisdom who is the *Qutbiyyat* ﷺ came to the Maldive Islands, they had continuing performances of music and drama. Why? Because on that day the king's daughter in that country was to be sacrificed to the demon. There were only three qualities left, all the others had already been sacrificed; the three qualities of God, creation, protection and sustenance, which were the final qualities God had kept for Himself, were to be sacrificed that day to the demon. They were going to sacrifice the qualities summed up in sustenance

which is the princess of God, the beauty of God, the child of God, to the *thēvu* on that day. On that day this quality was being offered to the *malaithēvu* as the last one, everything else had already been offered, the quality of sustenance was the last. On that day all sixty-four Islands were decorated. The mind has sixty-four streets, the sixty-four Islands are the sixty-four arts and sciences. The streets are the sixty-four *līlās* or sexual games, the sixty-four arts of sexual conduct are represented externally by the sixty-four arts and sciences. On that day the sixty-four Islands were decorated with the sixty-four arts, anticipating the sacrifice of God's qualities. Now the *Qutb* who is Wisdom arrived there, noticing what was happening.

The princess, that power, that quality of God bathed in the pure water of *īmān,* of absolute faith, said, "Today I am to be sacrificed to the *thēvu.*"

Wisdom observed, "You are here with seven attendants and you look very beautiful."

The girl saw the *Qutb* who is
Wisdom and said, "Your radiating beauty
Makes my heart overflow, makes it quiver,
Who are you, O beautiful being,
Who are you, O great being?
When I look at your exquisite face
My heart begins to melt, how is it
That you are here in this place
Where no one else comes?
No one as beautiful as you has ever come here,
You are filled with piercing beauty and good qualities.
I see your beauty in a pendant of love,
A pendant of gems, your beauty

Shining on your chest, there are
Nine kinds of gems all shining there,
When I look into it I see
The qualities of God shining there.
Wherever I look I see your beauty,
I see it everywhere, here, there, everywhere,
Your beauty melts my heart,
My body quivers repeating, 'Truth, truth,'
You are a child who says good things,
Tell me who are you, tell me, *aiyā,*
In what land are you a deity, sir,
How did you get here, who are you?"

The *Qutb* who is Wisdom answered her. (The beauty of wisdom cannot be described — it contains three thousand different kinds of beauty.) Now the *Qutb* said, "No *ammā,* dear lady, I just happened to come this way, this is my path. I see everything is decorated in the city and it looks wonderful, I'm merely looking at the nature of that beauty."

And she replied, "Ah, is that
What you are interested in?
Our subtle, tribal deity, the *malaithēvu*
Is a deity who requires sacrifices,
This subtle deity is our local god,
A murderous *thēvu* who kills and requires sacrifice,
Sir, he is the deity living on the mountain.
Today, Friday, I am to be sacrificed to this *thēvu,*
That is the reason why the city is decorated everywhere."

"Is that what's happening?" was Wisdom's reply. "Let us see this *malaithēvu* living in the mind, where is the sacrifice performed?" The *thēvu* was pointed out to him, there on the side of the mountain, the anatomical heart, the fortress where the sacrifices were made. There was a big temple here where this deity drank blood. Now the *Qutb* said, "Very well, I'll go there," and he left. At this time he was young, sixteen years old, he is always sixteen years old, not an old man. Then the princess was brought to that temple for sacrifice.

Now the *thēvu* sang, "I am the ruler
Of sixty-four Islands where five hundred
Swamis perform *pūjās,* do ritual worship to me,
I am the king of sixty-four Islands."
Now the *thēvu* came, splitting
The mountain open, making a great noise.

The *thēvu* had split open the heart and mind, approaching with a great noise. This was maya, this was satan, *manōsakthi,* the illusory forces of mind, the demon approaching to receive his sacrifice. While the girl was being taken to be left at the fortress, the *Qutb* also came to that temple where the monkey mind and ghosts live. Wisdom was going into the mind where earth, fire, water, air and ether, the five elements which are the priests of the demon, live. The five elements were doing *pūjā,* paying homage to the demon. The sixty-four arts, the sixty-four sexual games, the ninety-six karmas, the eighty-four gases of madness, the ninety-six kinds of bile, the thirty-six forces of demons and the ninety-six forces of the mind, these five hundred *sannyāsis* were doing *pūjā* and offering sacrifices to the demon. This is what Wisdom saw as he entered the temple.

The priests all began to pull at him. He was a very beauti-

ful young boy. "O you madman, just because you're attracted to this girl you've followed her, but if the *malaithēvu* comes he'll eat you too, go away!" and they pushed him out the door. Nevertheless, he went back in again, and they didn't notice him. Now the girl who had fainted was covered with ornaments and put into position for sacrifice. The *thēvu* kept shouting. When she became conscious and opened her eyes the girl saw the same person she had seen earlier in a building out in the garden. What building was that? She had seen him earlier in a building of four pillars, Zabūr, Jabrāt, Injīl and Furqān, that is, Hinduism, fire worship, Christianity and Islam. When he first arrived and saw her there, she had been in a building made of the four religions whose pillars are earth, fire, water and air. She had seen him first sitting among the four pillars.

Now she said, "Is your fate like mine? These sinners, the *sannyāsis* have pushed you in here and locked the door, the demon is going to kill both you and me. O god, O god with such beauty, why did you come to this place? Will these treacherous *thēvus* know you, will they realize you are young, a child, will they see your beauty and know who you are? Those vile sinners have pushed you in here and locked the door."

Then Wisdom replied, "Don't worry *ammā,* if we are both given the same fate that will be all right, we will both go. If this is what God has destined we will leave, do not be upset."

"Do not let your heart be troubled, *ammā,*
There is an everlasting God, do not let
Your heart tremble, *ammā,* dear lady,
There is a God who never forgets,
Do not let your heart be disturbed, *ammā,*
As long as there is One filled

With compassion and radiating beauty,
One who will never forget you
Even if your father and mother forget you,
As long as such a loving Being exists,
Do not let your heart be disturbed, *ammā.*
His grace shines forth from a heart that is complete,
He is the absolute power within melting *īmān,*
Within faith, certitude and determination,
His grace, His wealth, His plenitude never diminish,
In the presence of such a God, do not let
Your heart tremble, *ammā,* dear lady.
Such radiant beauty is your Father, your God,
He is the good which lives within good qualities,
He is a guru filled with grace,
As long as He lives in your heart,
As long as the light of the *Āthi,*
Our primal Lord, lives there,
Do not let your heart tremble, *ammā.*
He exists as Himself within life, always,
This day is a good day for us,
This day is a good day for us,
You will see the suffering
That dog-like *malaithēvu* will have,
Do not let your heart be troubled, *ammā."*

After he had sung this song he saw three people descending from the heavens, Mary ﷺ, the mother of Jesus ﷺ, Fatimah ﷺ, the daughter of Muhammad ﷺ and Rachel, the mother of Joseph ﷺ.

They greeted him, *"Yā Qutb!"*

He asked, "Who are you?"

"Allāhu ta'ālā Nāyan, our exalted Lord who is God, sent us here to help you."

"Why did He do that?"

"When the *thēvu* arrives light in the world will be extinguished everywhere, it will be dark. Everything will faint, everything will fall down at that time because of the sound he makes. There will be no light at all, he will come through that darkness to take his sacrifice. Since light everywhere will be extinguished then, Allah sent us here to raise the wicks of certain lights so they will not fail at that time, the lights of determination, of *īmān,* absolute faith, and the qualities of Allah. Make your whole body light, make each hair follicle a light bulb, then the places where maya and the mind live, all these little hair follicles, the openings of sexual pleasure where lethargy and maya live will be bright with light. We were sent here to see that these hair follicles had light, we were told to keep that power from being extinguished. This is why we have come, my son. Everything has been lit up. Allah sent us to keep those lamps burning." They said this to the *Qutb*ﷺ, to divine analytic wisdom.

At that moment the *thēvu* descended, splitting the mountain open, making a great noise. When they heard that sound all the people in the city and the Islands shivered and shut their doors, all of maya receded, quiet with fear. He approached, opened the temple door, saw the lights there and fled. Then the catching chain of *īmān,* of absolute faith, was cast to bring him back, and he shouted. The order came, "Beat him with the stick of subtlety, beat him with the twelve weapons, stab him with the conch, cut him with the discus, strike him with the axe, beat him with the mace, tie him up tight." Now the *thēvu* sang this song.

"O *aiyā,* O sir, in what country are you a deity,
O *aiyā,* O sir, in what country are you a deity,
Why did you come here, *aiyā,*
In what country are you a deity, *aiyā,*
Why did you come here, *aiyā?*
If I had ever heard your name, *aiyā,*
I would not have come to this world, *aiyā,*
In what country are you a deity, *aiyā?*
Aiyā, my bones are breaking,
My brain is melting, my nerves
Are all stretched, O *aiyā,*
O *aiyā* my tongue is parched, thirst makes me suffer,
The earth is crushing me, my mind is completely
Squeezed, breaking apart and falling to pieces,
O *aiyā* in what country are you a deity?
What I suffer here today is enough, *aiyā,*
For the evils this sinner has committed,
O *aiyā* release me, I will leave this world,
I will go away, *aiyā,* release me, *aiyā,*
I seek refuge at your feet,
I surrender, I surrender, *aiyā."*

This is what the demon sang, then the *Qutb* replied, "Squeeze yourself into this vial, this little bottle which is the size of an atom within an atom." The demon began to sing again.

"My body is the size of a small mountain,
Will it fit into this little bottle, O Dastagīr, Lord,

O guru my body is the whole world,
It is a small mountain, and yet you tell me,
With a shape like this to squeeze into that,
How can I squeeze myself into this vial?
O Dastagīr, our guru, our tribal deity, our god,
How can I get in this little bottle,
O you who are my ruler, please let me go,
I will not come this way again."

The *malaithēvu,* the mind, maya, sang that way. This *thēvu* was the karma which catches human beings and eats them, yet because of the way it cried and the way it said the things it said, wailing, holding onto his feet, all that made Wisdom feel merciful.

I'm going to reveal a very dangerous secret to you — between 1944 and 1956 I destroyed one million, three hundred thousand demons in Ceylon. I caught all those demons, but there is no reckoning the number I caught between 1956 and 1973. Nevertheless, the way some of those big demons cried, the way they howled made me feel merciful, I have also let some go. "Very well," I would say, "Leave and don't come back." Some demons I have dispatched to be burned in fire. I would put twenty-five, fifty or a hundred together in containers and bury them along fifty miles of seashore. Some of the people in Ceylon take them to be buried at the shore. Sometimes, the way these demons talk makes me feel merciful and I let them go. This is the way the mind melts us down too; when it confronts danger it melts us down, and if we release the danger it ruins us. The mind is like maya's demons, they melt our hearts with the way they talk, but if we let them go they murder us.

When Wisdom was about to release the demon God's

sound came to him, *"Yā Qutb,* now what are you going to do? Don't release him! He is the reason all My qualities are being destroyed in My creations, he is the creature devouring all My qualities, My beauty, he is exacting vengeance on their lives. You must destroy him." The demon was beaten and ordered into the vial. He was gradually being reduced to a tiny fiber throughout the night, and before dawn it was completed. This *malaithēvu,* the form of the whole world, has to be reduced before dawn to a tiny fiber through the pinpoint of wisdom and contained in its sharpness. This is the way the world must be controlled through wisdom: keep it sealed beneath the wisdom of the *Qutb* , then it will not require a sacrifice which destroys us.

The next morning the king and some other ministers of the sixty-four Islands came to collect the body of the princess after the sacrifice. When they arrived they saw the girl and her qualities as beautiful as ever. Since the *Qutb* was there too they thought, "O! The *malaithēvu* has not come yet," and they ran away saying, "O, what happened, was he angry?"

The *Qutb* said, "Call them back," but they kept running until the princess called out to them. Then the *Qutb* who is Wisdom said, "There is no more *malaithēvu* in this country, there is no longer any need to offer sacrifices on Tuesdays and Fridays, accept one God and no *thēvus.*

The king and his people of those sixty-four Islands asked, "Where is this God? We will never accept Him!"

And Wisdom asked, "Who is your god?"

They brought statues from the sixty-four Islands, about five thousand large statues and thirty-three times thirty million small idols who were their tribal deities. "These are our gods," they kept saying, "These gods we can see face to face here, they speak to us and do things for us. If we discard them, where will we find the God we cannot see, where is this God?"

"It is the God you cannot see," they were told, "Who caught that *thēvu* and imprisoned him. He captured the *thēvu* who has devastated this country for so long; He is the God who conquered the demon."

"We cannot accept what you say, who knows whether He captured the demon or not?"

"Well, you bring your gods here and we will ask them that, bring those five thousand large statues, we will ask them if there is a God or if they are gods." But the thirty-three times thirty million idols in the form of lions, tigers, fish, bulls, scorpions, crocodiles, monkeys, crows, foxes, eagles, vultures, snakes, roosters, ants, cats, rats, dogs and many, many others were all brought there too, and asked, "Is there a God or are you gods?" Gods in the form of peacocks, different species of elephants, so many kinds of *sūrans,* illusory images of the mind like *narahāsūran, pathmāsūran, singamuhasūran,* were all brought there as statues, as garlanded gods. "Let the king and all of you come as well," the *Qutb* ؒ said, "We will ask them this question."

The king had a persistent pain in his stomach. (This monkey mind is in pain if you don't put something in its stomach every day. It goes on saying I want this, I want that, and you have to keep giving it something or else it is in pain.) There was no end to the king's pain. Now the *Qutb* ؒ asked, "Are these your gods? Which one is the biggest of them all, tell me who is the greatest of them all? Are you gods or is there another God?" None of them answered, and so he called on the earth, "Adam arise, Mīkā'īl, 'Izrā'īl, Isrāfīl, Munkar and Nakīr, rise up." They rose up. "Speak to them, who is God, are you gods or is there Another?"

They all rose up proclaiming, "There is another God who created us, there is nothing else like Him, He is the only God. There is no one like Him, nothing equals His beauty. He is the creator who created us. He is *yā Rabbal-'ālamīn,* Lord of all

the universes, He is the merciful One, He is God. For those who know, He is the One within wisdom, and for those who do not know, He is unknown."

"O king did you hear this?" asked the *Qutb*, "There is such a God, will you accept Him now?"

"No, no, we cannot accept this God."

Once the king said no, the *Qutb* replied, "Very well, let's ask your five thousand and thirty-three times thirty million gods." He asked, "Which of you are the important gods?" and they began to fight with each other.

Earth said, "I am greater than you."

Air said, "I am greater than all of you."

Water said, "I am greater than all of you."

When the *Qutb* said, "Ah, let's see who is greater, let's see what you can do," they all started fighting among themselves and were smashed to bits. Not one god was left, they were reduced to dust. The *Qutb* said, "What do you say now, do you see that all your gods are gone, will you accept one God?"

The king spoke, "At this point it's no longer a question of accepting one God, it's simply that my stomach ache has to stop."

The *Qutb* replied, "You took things like earth, fire, water and air as gods. Do you want your stomach ache to stop? Make dust of all these idols." Since they were already broken and burned to ash, the *Qutb* took some of this, converted it into a liquid, then to an atom saying, "Open your mouth and take this." That means the qualities of earth, fire, water, air and ether were reduced to ash, like an atom, and put into his mouth, then there was no earth, no body and no stomach ache. The qualities of earth, fire, water, air and ether were burned to ash. When hunger, disease, old age and death are dead, there is no

'I' or 'you,' only God exists. The *Qutb* ﷺ said, "Your pain has stopped, what are you going to do now, will you accept God now?"

The king who was Mind said, "If you'll do what I'm thinking about I'll accept God."

The *Qutb* ﷺ asked, "What do you want me to do?"

"Make an ocean in this country which will stretch in eight directions and at sixteen points. It should be impossible to assess the depth or length of this ocean from which you have to extract a pearl the size of a coconut, show it to us, and then we will accept that one God of yours."

"Very well, very well, this is the ocean of illusion." Within that ocean he put God's primal ocean of *gnānam,* of divine wisdom, full and bubbling in eight directions and at sixteen points. The eight directions mean eight spans. With the wisdom of the *Qutbiyyat,* the state of divine analytic wisdom, he dug eight sides and sixteen points. The body is an ocean of illusion which is all swallowed up when the ocean of *gnānam* appears, an ocean which has no beginning or end that can be seen. It is the ocean of the *qalb,* the inner heart. Wisdom made this ocean of *gnānam* and showed it to Mind saying, "O king you are Mind, king of the world of illusion, now measure this and see what you think." Mind measured and measured and measured, but couldn't find a beginning or an end. The *Qutb* ﷺ said, "This is the ocean of *gnānam,* this is the ocean of *ānmā,* the soul, the ocean where someone who has acquired the qualities of God lives, this is the ocean of His beauty." The *Qutb* ﷺ created this ocean and said, "Measure this and see what you think," but Mind could not find the end of it. "Have you seen the ocean?" asked the *Qutb* ﷺ, "What should we do for you now?"

"Extract a pearl the size of a coconut and show it to me," Mind answered.

When the *Qutb* ﷺ put his hand into the ocean saying, *"Bismillāhir-rahmānir-rahīm,* in the name of God, most merciful, most compassionate, the creator, sustainer and nourisher," the pearl of the *Nūr* the size of a coconut, the resplendent light of Allah, the pearl of *gnānam,* of divine wisdom, emerged from the ocean. This is plenitude, the pearl of *gnānam,* the light. He held it up and said, "Look at this, it is truth, this is God, this is completion, this is priceless. Now will you accept it?" That is the way the light of the *Qutbiyyat* ﷺ made the Maldive Islands pure. Then Mind sang this song.

"I can measure the three worlds with my rope,
O my guru Muhaiyaddeen
Living in the divine kingdom,
Who can measure the ocean of *gnānam* you created?
I can measure the three worlds,
I can measure this world with desire,
Even birth can be measured with maya, thought
And the mind, I can even measure what
Belongs to God with the speed of the mind,
Yā Qutb, O Muhaiyaddeen, O guru, this ocean
Of *gnānam* you created
Cannot be measured by anything,
This great ocean whose length and depth
Cannot be measured, this amazing ocean of *gnānam*
From the radiant *Āthi,* the *jōthi,* from
The primal Lord, the radiant light,
This ocean of light, the completion of His heart,
The blissful ocean of the radiant compassionate One

Which cuts our birth and death, the ocean
That never perishes then, now and forever,
The blissful, radiant, complete ocean
Which is wisdom within wisdom,
The ocean of the radiant One,
The One of expanding *gnānam,* of divine wisdom,
The One who permeates all living things,
The ocean of *jōthi,* that wisdom within wisdom,
The ocean of love, the amazing ocean
Of compassion, the ocean of His three thousand
Gracious attributes, an ocean unknown to the mind,
An ocean unknown to maya, an ocean
That cannot be fathomed by desire, an ocean
That cannot be known by external scenes,
An ocean of *gnāna jōthi,* the resplendent light
Of the wisdom of God, the creator, an ocean
Of that one Father of all living things,
A blissful ocean of *gnānam* overflowing everywhere,
This I cannot measure, this I cannot measure.
O guru who fills my heart, O guru Muhaiyaddeen
Accept me, grant me your grace, protect me,
I take refuge in you, I take refuge in you,
I am your slave, your slave,
Accept me, protect me with your grace."

Mind submitted, Mind was enchanted and stood beneath Wisdom, bowing at his feet. Then Wisdom mounted Mind and

rode away. When the mind subsides wisdom mounts the mind and crosses over every universe; this is known as *gnānam,* this wisdom is called the *Qutb*. That explains why they say all God's qualities were lost at the age of twelve. The twelve explanations of *gnānam,* of divine wisdom, were lost until wisdom was rekindled and all those qualities were brought back to life. Each of the twelve openings was clear, all the truths in the openings were understood. When Wisdom came to that country, *gnānam* and the good qualities arrived on their own to bow at his feet.

Good qualities and *gnānam* were lost
At the age of twelve; when Wisdom came alone
To the center of the heart and stood there respectfully,
They all came back and bowed down,
When the millions of souls of all the people
In all the universes saw this
They were amazed. If you see this
With your open wisdom, with analytic wisdom,
With the light ray of true *gnānam,*
If you gaze intensely, meltingly, at your own heart
You will understand this explanation,
This is the light shining within your own body
As the *Qutb,* radiant, analytic wisdom,
The resplendent *gnāna jōthi Qutb.*

The *Qutb* has ninety-nine names. This explanation is known as the *Qutbiyyat* which we must learn to develop in ourselves, this is *gnānam,* divine wisdom. The treasure of

wisdom within wisdom is the *Āthi param jōthi,* supreme, primal, radiant light. When the *Qutbiyyat* shines the *Āthi param jōthi* shines within it, otherwise it does not appear.

Āmīn, āmīn, yā Rabbal-'ālamīn, O Lord of the universes.

July 12, 1973.

V

The Triple Flame

In an exquisite response of song and discourse, 'Abdul-Qādir al-Jīlānī ﷺ replies to the homage offered in the ocean of light by beings of light and wisdom. He teaches them the radiance of Muhammad ﷺ, the truth of absolute faith and the obligations of Islam at the level of *haqīqat*, the third step of spiritual ascent.

V

The Triple Flame

"O divine light you came as the luminous *Qutb,*
The divine luminous explanation,
From our primal Muhammadur-*Rasūl*ﷺ
Who fed us an elixir of grace,
You are the being who dwells
In the eye of *gnānam,* of wisdom,
Radiant *Qutb* of the *Haqq,*
The truth, an ocean of goodness,
O princely grandson of primal Muhammadﷺ,
Eternal lamp who came as a rare gem of the Messengerﷺ,
Who knows and measures the deep ocean of the heart,
Who fashions radiant forms,
Who manifests states of happiness,
You develop sharpness of the intellect and *īmān,*
Of faith, certitude and determination,
To make treasures of the true and just *kalimah* flourish,
To make these words of faith flourish.
You are a being who manifests the certitude
Of primal Rahmān, the merciful One

Who is exalted in both worlds,
You teach the five *furūd,* the prescribed duties, with love,
You develop determination, faith and *īmān* in them,
You teach the five *furūd* with which
To know *Allāhu ta'ālā Nāyan,*
Our exalted Lord who is God.
O divine light of primal Muhammadur-*Rasūl* ﷺ
Who feeds us grace, *yā* Muhaiyaddeen,
Yā Muhaiyaddeen who revives pure faith,
Who came as a divine elixir of six tastes,
O *Badushāh* Muhaiyaddeen, Muhaiyaddeen the emperor
Who comprehends a state which is maturity,
Who teaches with that understanding,
O gem of the eye, lineage of Muhammadur-*Rasūl* ﷺ,
O *Faqīr* Muhaiyaddeen,
Muhaiyaddeen the holy mendicant,
'Abdul-Qādir al-Jīlānī, you are the gem who shines
Everywhere, radiating in every *qalb,* every heart,
Conferring happiness as you make them melt.
Light of the *Qutb* who is
The exalted eye of *gnānam,* of wisdom,
Grandson of that divine elixir from the primal One
Who has neither form nor shape,
Marvelous gem of the eye, light of the Lord of *al-hamd,*
The heart of all praise, you know the cause,
You measure the ocean of the *qalb,* the inner heart,
You know the state of *īmān* in that ocean,
Īmān which is faith, certitude and determination,

You develop that *insān kāmil,* the perfected being
Who is Islam, who is purity.
You came as the light of the pearl
Muhammadur-*Rasūl* ﷺ, an ocean of compassion.
O *Gnāna* Muhaiyaddeen, infinitely wise Muhaiyaddeen,
'Abdul-Qādir merged within the heart,
You are the support of the lamp which is *īmān,*
O jeweled lamp of divine light, you are exalted,
You came as grace and taught us,
You came as grace and taught us,
O *Annal* Muhaiyaddeen, O Lord Muhaiyaddeen."

With these words every *insān kāmil,* every perfected being, sang in praise of Muhaiyaddeen 'Abdul-Qādir al-Jīlānī *Nāyaham* ﷺ, sang intensely, fervently, giving *salāms,* greetings of peace with love. When he heard these loving words, this affection from all of them, the divine heart of the noble *Quth,* Muhaiyaddeen 'Abdul-Qādir al-Jīlānī *Nāyaham* ﷺ, the crowning jewel opened, it blossomed as he asked *Allāhu ta'ālā,* our exalted God, to bestow more and more blessings upon them. With that, every *insān kāmil* and *mu'min,* every true worshiper, began to do *dhikr,* recite the remembrance of God. Noble Muhaiyaddeen 'Abdul-Qādir al-Jīlānī *Nāyaham* ﷺ explained the exaltedness of this *dhikr,* dissolving it again and again, feeding them with it. He said, "If you want to know the power of *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, His praise, His greatness, His prayers, His *'ibādat* or worship, His faith, His certitude, His state of *īmān,* if you want to know the extent of the ocean which is the *qalb,* the exaltedness of *Allāhu ta'ālā Nāyan,* His compassion, His love, His praise and joyful secrets, keep your faces shining. Lift your hearts with overflowing compassion, increase your *īmān,* fill your hearts with *sabūr,* the patience

within patience, extend your patience, make it beautiful and keep *Allāhu ta'ālā Nāyan* within you in completion. Exist in a state which is plenitude, perform total prayer."

Again and again noble Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ fed them this honey of grace and taught them. He taught them every atom of *dhikr* from *haqīqat,* the third step on the path, to the fourth, *ma'rifat,* gnosis. He taught them one hundred and twenty-four thousand *dhikrs,* three hundred and thirteen *dhikrs,* two hundred and twenty-four *dhikrs* and the three thousand *dhikrs* of noble Muhammad ﷺ. Three thousand different names were given to noble Muhammad ﷺ for each of his different states, and they became three thousand *dhikrs.* One by one, atom by atom, Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ went to each place, to every island in the ocean of the *qalb,* the Maldives of *insān,* of man. He went farther, cutting through seventy thousand *dunyās* or worlds as he explained the secrets of these *dunyās.* He showed them many exquisite colors, the beauty, forms, the loveliest of gems, pearls, corals, diamonds, cat's-eyes, onyx and jewels in different shades of green and blue, there in the ocean of the *qalb,* the inner heart. There were seventy thousand different kinds of gems colored blue and green and many other colors too. He showed them the *qalb* decorated with seventy thousand kinds of wonderful gems, limitless secrets, joys and the *hikmatul-asrār,* the hidden secrets of the Qur'an within it.

All these gems were set in an orderly way, sunk and buried in the ocean of the *qalb.* Showing them each of these gems noble *Qutb* Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ said, "We have gems contained here. Buried in Muhammad ﷺ they have become dull, dig them up one by one and they will shine, they will be resplendent in their radiance." He showed them every lustrous radiance, the luminosity of these gems. All this radiance is brought forth by the many different *dhikrs.* The three thousand divine names of Muhammad ﷺ have three thousand different forms — for each of these divine names there are

three hundred and thirty million ways of doing *dhikr,* reciting the remembrance of God.

In *arwāh,* in the world of souls, prophets, *Qutbs, olis, auliyā', 'ulamā',* these saints and wise beings who serve Allah in a way appropriate to their state and their ability do *dhikr,* they all worship, they do *tasbīh,* they glorify, they recite prayers and offer *'ibādat,* worshipful service, receiving the benefits from each. All these types of worship are practiced by *insān,* by man, in prescribed ways.

Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ said, "Make the *qalb* beautiful, strengthen *īmān,* absolute faith, make the heart grow, make the *qalb* melt with overflowing compassion. Make Allah shine above, make Muhammad ﷺ shine, make him resplend everywhere, make the *Qutb* shine everywhere. Make the light spread radiating everywhere, and make the body flourish, the world shine. This is the way to make the beautiful heart more beautiful, to make Allah the resplendence of the lamp and Muhammad ﷺ the ray of that resplendence. Make the patience of *insān* the beauty of his *qalb,* make the form of patience exist inwardly in a beautiful way and do each *dhikr.*"

Noble Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ knew the state of every heart, teaching each one of them different kinds of *dhikr.* One by one he taught them these *dhikrs,* each a pearl taken from Muhammad ﷺ. This is the *thiru* Qur'an, the divine inner Qur'an. The treasure of the *thiru* Qur'an is the triple flame. Purity is the explanation of *īmān,* the beauty of patience is purity, the form of *sabūr* is Islam, the beauty of patience is *dīnul*-Islam, the faith which is surrender to Allah. Those who possess that beauty of patience, who have the greatness of *sabūr,* inner patience, who have Allah's truth, the resplendence of the *Rasūl* ﷺ and the radiant light of the *Qutb* ﷺ spread out and arranged side by side, inwardly, are called *insān kāmil.* An *insān kāmil* is that being who analyzes, who understands them all, one by one, extending them with qualities of compassion, love,

kindness, pity, charity, justice, integrity, comfort, patience, quiet and with duty to all lives, using those qualities without fail.

Such a person understands each *dhikr,* one by one. Each *dhikr* has a separate flavor, every word its own taste. The flavors of all *arwāh,* the world of souls, are manifest in every area, in the tongue, in the nerves, the body, the skin, in hair follicles, flesh, bone, blood, air, earth, water and heat. Each of these manifests a different flavor and the flavor determines the taste, the taste determines the sweetness, the sweetness determines the joy, and the joy determines the extent to which the resplendent luminescence, the radiant ray of light, Allah, the *Rasūl* ﷺ and all the universes are manifest. The joy, the sweetness and bliss of each *dhikr* has a different taste, each one has many meanings. The state of an individual determines what he or she earns, the benefit he receives, the wealth, support and beauty. The beauty determines quality and greatness; the wealth and benefits given to each person are determined by what their *qalbs,* their inner hearts, can carry, can bear. The scales are adjusted to accord with the weight an individual is capable of carrying and maintaining. Benefits are bestowed by Allah and the *Rasūl* ﷺ because they know each heart and what each heart has earned.

So that people would understand this meaning, the *Qutb* ﷺ and Muhammad ﷺ appeared, two lamps from Allah. One is stationary and the other moves, one protects, one supports and the other examines, analyzing and giving. They are like two eyes, two *dhikrs,* they exist, they are seen in these two ways, although the responsibility belongs to Allah. Muhammad ﷺ takes a thing from *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, protects and offers it. The *Qutb* ﷺ takes a thing from Muhammad ﷺ, he protects and distributes it. An *insān kāmil,* a perfected being, understands the meaning of this, showing how it should be given, knowing how to take it as it should be taken, how to use it as it should be used. He knows it should

be kept in the place where it should be kept, he locks it up in the place where it should be locked away, he protects it in the place where it should be protected, he observes it in the place where it should be observed, he melts it in the place where it should be melted, straightens it in the place where it should be made straight, connects it in the place where it should be connected, transmits it to the place where it should be sent, displays it in the place where it should be shown.

An *insān kāmil* has to decide these things, he has to decide who keeps it, who locks it away, what sort of person keeps it. He also has to show that person how to do this. An *insān kāmil* must know this state in his *qalb,* in his intention, his conduct, his birth, in his manner, his dress and in the use of his qualities; he must live with those thirty-six beautiful qualities. He must see, know, hear, observe, reveal and give out these treasures. He must know the state of each individual and distribute the treasures because you cannot just toss away the greatness and glory of *Allāhu ta'ālā Nāyan* on the street. An *insān kāmil* or a sheikh must know who has the right to what, what each person can carry, can sustain, what any individual can retain, what he cannot keep. A sheikh must weigh the ocean of the *qalb,* he must measure it, see what is inside, what is kept within, how deep it is, how long, how heavy, and distribute things accordingly. An *insān kāmil* or a sheikh has to investigate all this and distribute the treasures. *Allāhu a'lam,* Allah alone knows. May the Lord shower down His grace and His blessings. *Āmīn.*

Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ is resplendent
With a shining pouch filled to completion, filled
With amazing songs and the original treasure.
Those who know the origin of the permanent treasure
Within the Maldives or the *qalb,* the heart,
Those who acquire the resplendence of *Āthi* Muhammad,

Primal Muhammad, those who dwell in the *qalb*
See states of mind, they see
The subtleties of justice and know the secrets
In the six tastes of luminous Muhaiyaddeen ﷺ.

"O divine grandson of the praiseworthy Prophet ﷺ,
Light of the *Āthi,* our primal Lord,
Light completed in *awwal,*
The time when souls were created,
Light who was perfected and praised,
O our causal Muhaiyaddeen 'Abdul-Qādir
Who is established in *dhikr,*
Amazing gem who lives in the compassionate ocean
Of the *qalb* receiving comfort,
May the *Āthi* grant His grace which will keep
You in our *qalbs* always, completely,
As a divine lord of support.
O light of the *Qutb* who shines, a luminescence,
Grandson of the Messenger ﷺ, crowning jewel
Of nine gems, recipient of grace,
Divine light of *Āthi* Muhammad,
May *Āthi* Rahmān, may luminous Rahmān the merciful,
Bestow His wealth and guidance allowing us all
To have you as our support,
There in the light of our love.
O grandson of a subtle gem in the eye of true *gnānam,*
Āthi Muhammadur-*Rasūl* ﷺ,
A great gem who shines as judgment,

Divine light of king Muhammad ﷺ, gem beyond compare,
Ray which scatters the darkness in a shining *qalb,*
True *gnānam* or wisdom, sheikh of Baghdad,
Emperor, guru *nāthan,* lord of the gurus,
Who shines as the eye of *gnānam,*
Eternal treasure, bliss beyond destruction,
O being who is a complete teacher
For every life in every universe,
Kāmil or perfection, the sheikh, the ocean of compassion
Suffused within intention and sleep,
O sheikh who came as Sikander Sāhib,
Also known as the great Alexander,
Gem of the *Haqq,* divine light of bliss and grace,
Crowning jewel of nine gems, recipient of all praise,
O Qādir, O Dastagīr, gem of the eye, Muhaiyaddeen,
Sheikh of Baghdad, emperor, jewel in the eye of *gnānam,*
Guru filled with grace, the form of bliss, subtle grandson
Of the Messenger ﷺ to the Lord of *al-hamd,*
The heart of all praise, you know
The state of happiness, you know the place
Where the breath of both nostrils unites,
Guru who guides the rudder, gem of grace,
Of bliss, please come and scatter the darkness for us all.
Open the amazing *qalb,* grant us a vision,
O radiant Muhaiyaddeen 'Abdul-Qādir,
Ocean of compassion,
Treasure who fills the heart, who gives comfort,
Eternal guru filled with grace, O judgment,

Light of beauty, *Qutb* filled with light,
Faqīr Muhaiyaddeen 'Abdul-Qādir al-Jīlānī,
O emperor may you come, a subtle eye to protect us,
To disperse the darkness
And cut away every idol in the *qalb,*
O emperor Muhaiyaddeen
'Abdul-Qādir Bawa Muhaiyaddeen,
O Bawa Muhaiyaddeen 'Abdul-Qādir, *as-salāmu 'alaikum,*
Greetings of peace be with you."

Wisdom, the *īmān* which is absolute faith, the *kalimah,*
The words of faith, wonderful *sabūr,* inner patience,
Patience, beauty, joy, all these amazing things
Which are causal treasures in the *qalb*
Looked to the left and to the right,
They sang their praise, gave
Salāms to noble Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ,
They called him the emperor Muhaiyaddeen
Of complete light,
They sang their praise to radiant Muhaiyaddeen ﷺ.

This was the way the treasures in the *qalb* sang their praise, telling a story about the grandson of the divine Prophet ﷺ of *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, telling how the light of the *Qutb* ﷺ came as a sheikh of light from Baghdad, how he brought Islam to the Maldives and opened the *qalb,* how he gave them vision, revealing Muhammad ﷺ. Knowing this story, understanding how to open the *qalb,* the original treasures in the *qalb,* the *īmān,* the *kalimah,* the pure words of

faith which wash the hearts, the *sabūr,* the patience, the faith, certitude and love of Allah all gave *salāms* appropriately to Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ. With reverence they did this because he manifested the truth, the plenitude of Allah and the pearl of Muhammad ﷺ, that is, the *qudrat,* the power of *Allāhu ta'ālā.*

Noble Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ, answering these *salāms* replied, "O original treasures who are the beauty of the *qalb,* the light of *īmān,* the cause, the light, the joy, completion here, there, everywhere, as full as the marvelous light of *Allāhu ta'ālā,* O light filled with the strength of *īmān!* O beauty of the *kalimah,* words of faith which sustain two worlds, O *sabūr,* the ocean of purity in Islam! O patience, the beauty in millions of forms which are Allah's beauty and joy coming together, radiating as the beauty of patience! O the beauty of Allah's purity, O *qalb* which always has faith, certitude and love of words which are the truth! O melting love of Allah, the key which is the *kalimah,* truth of intention, complete plenitude, O Muhammad ﷺ, undiminishing Allah, O Rahmān the merciful!"

In this way, addressing the *qalb* filled with all these treasures, noble Muhaiyaddeen 'Abdul-Qādir ﷺ expounded certain marvelous truths. These are the excellent teachings of mighty Muhaiyaddeen 'Abdul-Qādir al-Jīlānī, the great teacher Sayyid Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ﷺ. This is *hadīth,* the true account handed down.

"O wonderfully shining *qalb, āmīn!* O radiant complete treasures who do the prayer of *taubah,* asking forgiveness, offering *du'ā',* offering prayer, saying *āmīn, āmīn, āmīn!* Joy shines in the *qalb,* in the heart, where you dwell, Allah *Haqq,* the truth, fills that house; the *qalb* is greater than a vast ocean of waves. Fragrant *Muthām* Muhammad, the pearl Muhammad ﷺ, fills everything, spreads everywhere, the scent of his praise drifts everywhere. The *qalb* is filled with thought, with patience, beauty and with joy in just the right way. If you want the

intention to know eternal treasures the first step is to clean the heart, the Maldives. Try to cut away the acts of disbelief and the idols there in the *qalb,* they should all be burned completely.

"The five *furūd,* the outer obligations of Islam, bring forth purity. To have that purity the first thing you must do is spend time trying to know Allah. In the pure beauty of Islam, *īmān* is the lamp and the *kalimah,* the pure words of faith, is the beauty in each thing, in everything which exists. Have the lamp of *īmān,* have certitude; to know the inner and outer meanings of the *kalimah* you must have the clarity of its secrets. For this you need the ability to know Allah, this is the first *fard* or prescribed duty. The five *furūd* produce purity and purity is *dīnul*-Islam, the faith which is surrender to Allah. The *thiru* Qur'an, the divine inner Qur'an, exists where the triple flame unites in totality, living as one. Truth is love of Allah.

"In the *qalb,* the inner heart, no matter what danger may come at any time, at any minute, in any place, once you tell Allah and the Angel of Death the truth, that is purity, that is Islam. Allah's truth and love will be granted to those who have a *qalb* which speaks the truth. The Islam which is purity exists in this truth. Even if all the nations of the world come storming out against you, always speak the truth to Allah, tell everyone the truth. You must confess your faults to Allah and receive the love, the forgiveness of His *qudrat,* His power. Once you tell the truth and ask Him to forgive your faults, next you must erase them with the wisdom of Muhammad ﷺ and avoid doing those things again. Follow the truth, this is joy.

"There is more, with Allah's love act in truth, have *sabūr,* have Allah's beauty of patience as your beauty. The *kalimah* is the sustaining treasure of both worlds. Have firm faith, have determination and certitude in the inner and outer secrets of the *kalimah,* the pure words of faith which wash the heart. Love Allah, have the truth of the *Rasūl* ﷺ, have certitude and *īmān.*

If you want to know inner and outer secrets, if you want to know the love of Allah you must know the five *furūd*. To know the inner secrets of the *kalimah,* first know the five *furūd* which may be found in the miraculous ocean of Muhammad ﷺ where *Muthām* Muhammad, the pearl Muhammad, lives. This ocean is formed with the light of the *Qutb,* with Allah's *qudrat,* the *kalimah* and *bismillāhir-rahmānir-rahīm* which means in the name of God, the most merciful, most compassionate, the creator, sustainer and nourisher. *Nainār* Muhammad, our master Muhammad ﷺ, lives in the ocean of *hum,* the awakening and rising of creation, the ocean which is greater than all the oceans, the ocean of the *qalb,* an ocean of true *gnānam,* true wisdom. It is called the ocean of light, it is called an amazing ocean, it is called the ocean which reveals the secrets of each thing, of everything which exists. The remarkable *Muthām* Muhammad, that divine light lives in this ocean. The triple light, Allah, Muhammad, Muhaiyaddeen, lives in this ocean. The triple flame is in that ocean, the three letters are in it, the *thiru* Qur'an is in it. All the beings in all the universes are in this ocean of light, this ocean created with the *kalimah* and the *qudrat* of *bismillāhir-rahmānir-rahīm,* created with His beauty, with His duty to create, protect and sustain, and with His effulgence. *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, created the ocean of light with light.

"The ocean of light is the ocean which is the *qalb,* the inner heart of *insān,* of true man. If you want to know the secrets of this ocean you must have purity, purity which is the light of *īmān,* absolute faith. That pure *īmān* can be made beautiful with *sabūr,* with inner patience, and outer patience too. Support the ocean of light with *sabūr;* the ocean of the triple flame and the light of Muhammad ﷺ should be supported, should be held up with the beauty of *sabūr.* No matter what happens you must be forbearant, you must endure it, tolerate it. The ocean of patience is Allah's beauty, make that ocean beautiful with it and

try to know its secrets with the amazing *kalimah*. You need purity to know all this, to realize who the triple flame in the ocean is, to have clarity about it, to see the light, to take the treasures from the ocean of light and know who lives there. You need purity to know the wonders of the *qalb,* of the triple flame, the three letters, the *thiru* Qur'an, divine light, the light of *gnānam* and the *gnāna* ocean of light. That purity is truth.

"If you have committed an error in thought, heart, conduct, in dress, behavior or in any other way, tell Allah the truth and ask for His forgiveness. Allah loves the truth, Allah loves your truth, He will give you His truth. That is purity. If you want to know the treasure which is purity in the ocean of purity, you need purity. There are five *kalimahs* for this. In the religion called Furqān learn the five *furūd,* the obligations of Islam, at the level of *ma'rifat* or gnosis. The first *fard,* the first obligation, is to know Allah; you must know Allah with truth. Each *fard* has seventy thousand meanings, has seventy thousand *dunyās* or worlds, each *fard* has millions and millions of meanings, of secrets and lights. I will explain a few of each. The first *fard* is to know Allah with truth, the second *fard* is to set out to know the *qalb,* the inner heart, with the truth of the *kalimah,* the pure words of faith. To look at the pure *qalb* is Islam. Since there are many meanings, I will explain only what you can understand.

"The third *fard* is to have the sincere truthfulness to see Allah with the light of *īmān,* with certitude, faith and determination, with His truth, His greatness, all His wealth and with that light of *īmān*. Using the lamp of complete *īmān* and certitude find Allah's *Rasūl* ﷺ, the intrinsic treasure that belongs to the place which is truth in the divine ocean of light. With divine faith you must affirm, you must say, 'I have true faith, the certitude and determination to possess that fruit which never perishes.' You must have faith and true *īmān* in that treasure which is the luminous ocean, you must see the triple flame, the light of *gnānam* and have *īmān* in the divine Prophet ﷺ.

"If you have accepted the truth of the fourth *fard* you must learn how to know yourself, spend time learning how to know your mind, your state, your conduct, your dress, the history of your coming here, your food, your nourishment, where you stay, your *nasīb* or destiny, your wisdom and the benefits you have, spend time trying to know yourself. In this *fard* you must know yourself, your state, your *dunyā,* your life, your wife, your child, your property, your happiness. Analyze everything which belongs to you, try to know all this with clarity then discard what must be discarded. You must discover what the original treasure is, know the place you came to, the place where you stay, the place where you are going, the place of destruction and the place where there is no destruction. You must try to know all these, try to know yourself, try to see your Lord, your ruler. To do this you must make yourself die, know yourself and make yourself die.

"In the fifth *fard* you must take the time to know your ruler, God. What kind of being is God, how can you describe His form, His beauty? What kind of being is He? Where is He, where would He be, how does He move? What can you say about His glory or His beauty, His joy and greatness? Once you know this, dedicate all your praise to Him and spend time learning His *hikmatul-asrār,* His hidden secrets. To know yourself is to know your Lord. In the fourth *fard* you know yourself and make yourself die. In the fifth *fard* you set out to know the ruler who dwells in the miraculous ocean, the ocean of light which is greater than a vast ocean filled with waves.

"In the fragrance of the *qalb* lives an amazing light, the triple flame, Allah, Muhammad, Muhaiyaddeen. Analyze this light ocean, this marvelous ocean. When you know the ruler, the secrets of this remarkable ocean will be revealed. In the fourth *fard* you make yourself die, and in the fifth *fard* you begin to know the ruler. When you know yourself you begin to know the Lord, and then begin to know the secrets of the

amazing ocean, brimming with three lights, made with radiance in a marvelous way by the *Qutb."*

The *Qutb* ﷺ is singing a song about that miraculous ocean. To whom does he sing? He sings to Muhammad ﷺ, to wisdom in the ocean of light, to the *qalb*. He sings to wisdom, to truth, *sabūr,* inner patience, to *īmān,* faith, certitude and determination, to the *kalimah,* the pure words of that faith, and to the three hundred and thirteen special prophets, to the *olis,* the saints, to the one hundred and twenty-four thousand prophets, the two hundred and twenty-four prophets, the *Qutbs,* those who bring the divine luminous explanation, to the *auliyā'* and *ambiyā',* saints and prophets. To all those who love the marvelous light of Allah, *Qutb Nāyaham,* the *Qutb* ﷺ who is the crowning jewel says, "O *olis, auliyā'* and *ambiyā'* who are made replete in this ocean of light, O one hundred and twenty-four thousand prophets, three hundred and thirteen special prophets, two hundred and twenty-four prophets and those who are complete in this miraculous ocean, Muhammad, the light of wisdom, made you all of light, made you beauty, made you know the here, the hereafter and beyond. *Muthām* Muhammad, the pearl Muhammad, made all of you lights of wisdom, lights which have the Lord and the intention together as one. Causal Muhammad filled with meaning, the Muhammad of truth fills and moves in all lives. Allah's divine Prophet, the guru *Nabī,* divine Muhammad ﷺ is the ancestor, *Dīn* Muhammad, the Muhammad of pure faith, *Muthām* Muhammad is suffused within everything, everything which exists."

This is the way the *Qutb* ﷺ pays homage to Muhammad ﷺ, how he shows the strength and might of Muhammad ﷺ. He says, "O prophets, *olis, Qutbs, auliyā', ambiyā',* if you do not have the light of Muhammad ﷺ you cannot move or function, you cannot know the secrets of the two worlds, the here and the hereafter. But because you have truth established in you and you have the subtle wisdom and ability of Muhammad ﷺ, his

patience and his form have settled fully within you in just the right way. Allah's luminous *Rasūl* ﷺ has shown his radiance, his beauty, he has accepted and loved your truth.

"Allah and Muhammad ﷺ together know your truth and love it; you love Allah. For that reason you have clarity, you have knowledge of your story, how you came, knowledge of all your research, how you made yourself die when you set out to know the Lord. Once you knew the Lord you set out to know the triple flame, Allah, Muhammad, Muhaiyaddeen, the triple flame which lives in this miraculous ocean. Everything, everything that exists everywhere lives in this miraculous ocean, Allah, the *Qutbs,* the *olis* all live there. Because you know the here and the hereafter you live in completeness in this miraculous ocean of light. It is the beauty which is Muhammad ﷺ that gave you the beauty, the light, the fullness and completion in this miraculous ocean of light. It is the radiance which is Muhammad ﷺ that made you complete in the ocean of light.

"This light of Muhammad ﷺ is the treasure which continually sustains two worlds, this miraculous ocean of light, the divine ocean, the ocean of *gnānam,* of wisdom, the ocean of true *gnānam.* You began your research in this ocean brimming with so many wonders, you made your effort to find the Lord in this ocean. With the light of Muhammad ﷺ you have all understood this. Tell those who have come to learn about the here and the hereafter to speak of this truth and purity, tell them of this radiance, show them this beauty, tell them to teach these *furūd,* these obligations, show them the truth of this, tell them to understand these *furūd* with certainty. Show them the truth of this, make them realize these *furūd* are the truth, the truth and the truth. This luminous ocean, this light ocean, this miraculous ocean, this ocean of joy, this ocean of greatness is the ocean where king Muhammad, our divine Prophet ﷺ lives; so many lives, so many divine souls and prophets live in this pearl ocean.

"Whoever has realized himself or herself will set out to know the secrets of this ocean so that he will know his Lord. There is nothing which is not within this ocean. In this ocean of light it is light in totality, this light is *īmān's* miraculous ocean of light. Whoever knows these five *furūd* and the secrets of truth will know this wonder, whoever knows himself, makes himself die and knows his Lord will know. If you want to know this wonder you must have true faith, accept the truth of *īmān* and the purity of the five *furūd* in Islam. May you have true faith in this and teach them these meanings. I will explain the wonders of this vast, miraculous ocean to you, listen!

"Amazing treasures of wisdom, O *īmān,* O *kalimah* of the *qalb's* ocean, O lamp of *īmān,* truth of *Allāhu ta'ālā Nāyan,* exalted Lord who is God, the treasure sustaining both worlds! O certitude, meditation, faith and the truth which is completion for all beings, O ocean of light sustaining truth, plenitude and completion for all the worlds! O *sabūr,* inner patience which makes the ocean of light beautiful and complete, O ocean of *sabūr* which contains all the beauty of *sabūr!* Patience makes all the wonders in that ocean beautiful, patience is replete with all the forms of Allah's beauty, patience reveals the secret beauty in the ocean of light, patience makes everything beautiful. To the beauty filled with Allah's beauty and to many more amazing things, to many more amazing things, to all of them I tell this truth. Fix your intention on this truth. Make those who come in the future, those who come in the time of destruction, the time of existence and non-existence, the time of birth, the time when there is no birth, in all three times, before, now and hereafter, in all the eons to come, make them know this truth with certitude and determination, make them know purity, certitude, faith, *īmān,* the *kalimah,* patience, *sabūr,* beautiful Muhammad ﷺ, Allah and the *Qutb.* Make them realize the truth of all this, I will tell you the truth of all this."

"Whoever knows himself and realizes the truth
Knows the sacred shrine and the ocean of light,
He knows the ocean of light, he knows
The light Muhammad ﷺ, an exalted pearl shining
In every world as *Muthām* Muhammad,
The complete treasure
Who bestows everything upon all lives,
The form of grace and the core of creation,
Shining as the light of Ahamad for protection,
As *Nūra* Muhammad, the most exalted spread radiantly
And extensively in *dhikr,* the remembrance of God,
As the divine light which makes the *qalb* Islam,
Fills it with purity and reveals everything.
Those who know the subtlety which is *Nūra* Muhammad
In the *qalb,* the inner heart of *haqīqat,* the third step,
Are exalted lights who know the beautiful ocean.
With grace, the light of *Shaikh Nūra* Muhammad
Bestows the truth which knows the ocean of light
Upon those who intend to see
That divine light with pure goodness.
In *haqīqat,* those who know the meaning
Of causal *Nūra* Muhammad go within,
Understand what belongs to the ocean and become light.
Those who know the completeness, justice, truth, light,
The triple flame, Allah, Muhammad, Muhaiyaddeen,
The three letters, three flames and three lights
See them as one and see that one as an atom,
They make it sharp, straight, subtle and beautiful,

They make it a pearl, they make it Muhammad ﷺ,
Make it the radiance within the miraculous ocean of light,
They make it the amazing lamp of *'arsh, kursī* and *ākhirah,*
Of the throne, the gnostic eye and the divine kingdom,
They make it a luminosity,
They make the whole body a beautiful luminescence
Without glittering, they make the beautiful luminescence
Of Allah, Muhammad, Muhaiyaddeen shine
In the form of *insān,* fully and completely.
In this way the straight, true path is seen,
They know themselves and then know their Lord.
The ocean of light is a witness,
The divine, miraculous ocean of *gnānam* filled with truth,
This ocean is the ocean of *haqīqat*
Where they know goodness itself.

"In *gnāna ma'rifat,* the wisdom of the fourth step, gnosis,
Go beyond, know goodness itself, realize inwardly,
Bathe in the light, know the triple flame,
Know *Shaikh* Muhaiyaddeen, the divine eye
Of the complete primal treasure who rules
'Ālam and *arwāh,* the universe and the world of souls,
Know the divine Prophet ﷺ, know *Muthām* Muhammad,
The pearl who appeared as the divine Prophet ﷺ.
Nainār, our master, rejects all sensual pleasure,
He ends all anguish, dispels all lust,
He radiates at the center of a shining, open, gentle eye,
He cancels all thoughts, opens a divine shrine,

Cuts open three stations and opens the three worlds.
The light of *Muthām* Muhammad will shine brightly,
It will see truth and the radiance of light,
The world will shrink, truth will shine,
The one *Haqq,* the truth, will be understood
And everything will shine within it.
Yā Rabbal-'ālamīn, the Lord of the universes
Shines in the *qalb,* the inner heart,
Which glistens like the light of true *gnānam,* wisdom.
There is no other direction to turn
Except towards this divinity,
There is no other place to understand,
He is completeness here, there, everywhere,
He is the light of justice and there is no other;
That treasure of eternity is Allah alone and no other.

"Within Allah is blissful Muhammad ﷺ,
Within Muhammad ﷺ are the *mu'mins*
Who are the pure believers,
Within each *mu'min* is the light of Muhaiyaddeen,
Combining with this light, flourishing as a *mu'min,*
Becoming Muhammad ﷺ and made full in Allah,
Becoming one with the one treasure of all the universes.
Those who see this one treasure know Allah,
They praise the *Haqq,* the truth,
And dedicate all praise to the *Haqq.*
In the form of bliss, in the miraculous ocean,
Mu'mins who know the pure goodness of the *gnāna* ocean,

The ocean of wisdom, and of *gnāna ma'rifat,*
The wisdom of gnosis,
Live everywhere in the four corners,
In all the worlds, here, there and everywhere,
They shine with the luminosity of the *Āthi,*
Our primal Lord, they shower all praise on the *Haqq,*
Such beings are *mu'mins,* pure believers.
Mu'mins are those who have the perfection of knowing
The house of *al-hamd* with clarity,
The house which is the heart of all praise,
Mu'mins are those who come to the end of measuring
And absorb divine Muhammad ﷺ
Like honey, like truth within truth,
Mu'mins know the world,
They have the clarity of goodness itself,
They know *gnānam* and absorb the divine Muhammad
Within the divine Prophet ﷺ in totality.
Contentment in their *qalbs,*
They disappear within justice, they are
Connected and united in the *Haqq,*
They disappear in truth,
Such are the *mu'mins,* the good *mu'mins.*
With all their thoughts in completion, those who have
Faith, certitude and determination pray in an exalted way.

"Yā Rabbal-'ālamīn, O Lord of the universes
Who shines as the *Haqq,* the truth, as Rahmān
The merciful, always the sustaining treasure of two worlds,

Yā Muhammadur-*Rasūl* ﷺ who rules all three eras,
Golden Dastagīr, the helping hand,
O *Muthām* Muhaiyaddeen,
The pearl, the will, the crowning jewel
Of *gnānam,* a treasure which is never destroyed,
Being beyond the six tastes and all taste,
Light of the *qalb,* O causal miraculous ocean,
Treasure who explains the here and the hereafter,
Gem who is exalted in two worlds,
You are a treasure which has neither birth nor death,
A divinity of grace and bliss
With no death, no birth, you are
The form of bliss, the divine Prophet ﷺ
Of the Lord of *al-hamd,*
The guru *Nabī* who shines
As the divine Prophet ﷺ, you are
A luminosity which shines as the guru,
As the crowning jewel of *gnānam,* of wisdom.
Those who have faith, determination and certitude
Pray and do *'ibādat,* worshiping atom by atom,
In thinking and not thinking, saying and not saying,
Looking and not looking, hearing and not hearing.
They pray knowing themselves, knowing their ruler,
Forgetting the earth, breaking the mind,
Breaking stone, cutting and ridding themselves of all karma
In the compassionate ocean of exceeding beauty,
The luminous ocean, the miraculous ocean
Of shining Muhaiyaddeen 'Abdul-Qādir ar-Rahmān.

They break the glittering idols of the Maldives
Which are the *qalb* of *insān,* the inner heart of man
Created in an amazing way, they break the idols
With the miraculous staff of Rahmān,
They acquire clarity of thought with the staff
Of *Allāhu ta'ālā,* our exalted Lord,
And acquire the crowning jewel of *gnānam;*
With certitude and meditation they reveal,
They form that good ocean of the *kalimah,*
Words which are the expression of pure faith.

"The primal One, the marvelous ocean of *gnānam,*
The marvelous ocean of light, the ocean of bliss,
The ocean of the triple flame fills and overflows
The eight directions and sixteen points.
Those who reflect and remember Him
In their hearts every day,
Those who know the wonders of *Allāhu ta'ālā Nāyan,*
Our exalted Lord who is God,
Are those who know themselves, who know the ruler.
They break the thoughts of earth and maya
To little pieces, they burn them to ash
And push them far away from the undivided,
Perfect purity, beyond and beyond.
Those who realize the truth which is replete
In a luminescence always sustaining
The two worlds are made *mu'mins,* pure believers,
Those who know the truth are made *mu'mins,*

Those who know the light
Become light, become complete,
Those who see, then and now, the treasure
Which exists then and now, in both worlds, are *mu'mins."*

Qutb Nāyaham, the *Qutb* ﷺ who is the crowning jewel, the noble luminosity gave spiritual instructions to wisdom, to *īmān* and the five *furūd,* the prescribed duties of Islam. He displayed the greatness of amazing Muhammad ﷺ to them saying, *"Al-hamdu lillāh,* all praise belongs to Allah alone." They lost themselves in the realization he gave them. To these marvelous treasures in the miraculous ocean within the form of *insān,* of true man, he recited this remarkable *hadīth,* this discourse, and made them understand it. He told these treasures to give this knowledge, at all times, to those who come in the shape of *insān* and the form of Muhammad ﷺ; he told them to light this lamp again and again. Those who know Allah will become such lights. These five *furūd* are necessary to know Allah.

"There is a remedy found in the solitary being
Who exists in himself, by himself,
That being who is by himself yet connected
To everything is a solitary treasure,
A treasure which lives within everything,
It exists as light, it exists as Dastagīr, the helping hand,
It exists as pearl, as Muhammad ﷺ, as soul,
It exists as lord, as body, as gold,
It exists shared by all as religion, as diamond,
As fruit, as emperor, as ancestral Muhammad ﷺ,
It exists as the fine eye, as light, as mind, as king,

As crown, as crown jewel, divinity, the divine gem,
It exists as luminosity, as the Qur'an, as truth, as the lamp,
It is connected to all lives and all plants,
It is outspread and radiant, it flowers and ripens
Like fruit, like syrup, it is sweet as honey,
It exists in totality wherever you look.

"Those with remarkable clarity of mind
Will recognize the taste and the sweetness
As their capacity permits, as their capacity
Permits they will recognize it as a treasure,
They will see it as food, as truth,
They will see it as a treasure, complete in the fifteen worlds,
They will see it as luminosity, an eternal treasure,
They will see it filling the body, as light,
They will see it as the deep sea, as pearl,
They will see it as Muhammad ﷺ, as the soul,
As lord of the light in three worlds,
They will see it as the mind, the king, the crown,
As the amazing eye and the meaning,
They will see it as the king of that causal light ocean
Who understands the meaning,
They will see it as the gem in the eye of *gnānam,*
As Muhammad, that Muhammad ﷺ
Who is the jewel in the eye of *gnānam,*
They will see it as the being who understands meaning.
Those who recognize it will eat it, consume it,
Become light and know victory,

They will know themselves, they will have control
Over themselves and see the ruler, God.
They will also see the amazing eye of *gnānam,*
The amazing treasure which sustains two worlds,
They will see the *qalb,* the inner heart,
The ocean of light, the ocean of wonder
And the ocean of *gnānam,* of wisdom.
The ruler of this ocean of *gnānam,* the lord of *gnānam,*
Primal Muhammad and the radiant *Qutb*
Become one, they exist as luminosity.
It is the miraculous form of *Allāhu ta'ālā*
Replete in everything, shining, a blissful, brilliant ray,
A miraculous form, it is a treasure
Which is full, *aham,* the inner *qalb.*
In the here and the hereafter it reveals all the worlds,
It is the luminous mirror within the mirror
Of the miraculous *qalb* which sustains two worlds,
It understands every inner secret,
It is suffused in the house of the miraculous *qalb,*
It lives there, suffused, settled, radiant,
The light in the ocean of the triple flame."

"If you want to know this ocean of light, know your truth, know your truth and the world. If you want to know these different beings, show those who come this *fard* of truth, show them good conduct, prayer, truth, wisdom, joy and patience. Teach these treasures one by one, individually, tell them about *yā Rabbal-'ālamīn,* the Lord of the universes, the triple flame, the divine Qur'an, the divine ray, the ray of *gnānam* and the

eye of *gnānam.* Teach them and foster the quality, the eagerness to know this, teach them and make them as fine, as sharp and straight as a lamp of *īmān,* perfect faith, teach them to make the treasure which sustains two worlds the form of inner beauty. May you establish the praise of *āmīn, yā Rabbal-'ālamīn.* All praise will be His. When you are established in Allah's praise you will be a *mu'min,* when you offer all praise to *Allāhu ta'ālā* He offers all that praise back to you, the *mu'mins* and *insān kāmils,* perfected beings. He praises *mu'mins* and *insān kāmils.*

"We must offer all praise, yours and ours, to *Allāhu ta'ālā Nāyan* alone, to the exalted Lord who is our God. All praise, all grace, all reverence, all names, all greatness, all creation, all power belong to *Allāhu ta'ālā Nāyan.* They are filled with His milk, His honey, His taste, His form, His light and His bliss. All this praise belongs to *Allāhu ta'ālā Nāyan* alone, *mu'mins* and *insān kāmils* offer all praise to Him alone. May you have them relinquish all praise to *Allāhu ta'ālā Nāyan,* may you have them purify their *īmān* and know these five pure *furūd* of Islam. O light of *gnānam,* of wisdom, be within this wisdom. Make the ocean of *īmān,* of absolute faith, and make the ocean of the *kalimah,* the pure words of faith, the ocean of light and the lamp of *īmān.* Make them beautiful with the treasures which live forever. You will live suffused in all those who are to come. Teach this wisdom to those who are about to come, those who need to come, those who have yet to come, those who will come later, those who will come sooner, those who are yet to be born, those who are here, those who destroy, those who fall into ruin and those who die. Teach this wisdom to all those lives, show them the truth, feed them the praise of *Allāhu ta'ālā Nāyan* and have them relinquish all praise to Him."

Qutb Muhaiyaddeen 'Abdul-Qādir al-Jīlānī *Nāyaham* ﷺ remained the light of *gnānam* in the *qalb,* the ocean of light and gave these teachings. We must know this wonder. *Qutb Nāyaham,* the *Qutb* ﷺ who is the crowning jewel remains the light in the

ocean of light which is *gnānam,* and gives this teaching. The light says to wisdom, to the *kalimah,* to purity and truth, to *sabūr,* inner patience, and the original treasures complete within the form of *insān,* "O my marvelous wisdom which always exists, treasures of the soul of wisdom, be the support, the helpful instruments for those who are to come in the future. May you always tell them this truth. I will tell you about the original treasures contained in the *qudrat,* the power, of Allah.

"When *insān,* a human being, is born into this world countless millions of lives are born with him, they are with him when he is conceived, when he is formed and when he is born. On the day he is born into this world or any *daulat,* any realm, in the place where he is born these millions of lives come with him, they are born together with him. All these entities which appear with him settle into the body, radiating from the parts of a human being who comes in the form of *insān.* Their qualities are also linked to him, jinns, fairies, learned ghosts, *thēvus,* deities, animals, goats, cows, chickens, cranes, snakes, scorpions, centipedes, tigers, bears, elephants, lizards, striped rabbits, hippopotamuses, fish, crabs, crocodiles, parrots, pythons, cobras, different kinds of poisonous snakes, ants, bees, flies, worms, insects, so many other properties exist within him. A thousand million forms, living things appear within the form of man when he is born. Jinns, satans, idols are all born, connected and linked to him; as he becomes a man these beings also grow with him.

"When any human being arrives, the original, eternal treasures supporting him always arrive with him too. You who are the original treasures, O wisdom, permanent treasure of the soul, wisdom which is the clarity of *Nūra* Muhammad, patience and truth, you are indestructible, you always exist. When *insān* is born, therefore, you arrive in this cage, in this house with him as well. When you arrive, show him this truth, feed him wisdom, show him the good, true path. Because you are

eternal, make *insān* understand the miraculous ocean of light, the wonder of the *qalb,* the inner heart, the grace of the *qalb,* the light of the *qalb,* the beauty, joy and luminescence of the *qalb,* make him understand the key which is the triple gem living in the house of *gnānam,* of wisdom, make him understand the wonders of that ocean.

"There are some other subtle things I have to tell you too. A thousand million different living beings are suffused within a human being. Although he exists in the form of *insān,* of man, you can offer him wisdom only to the limits of the point, the focus of his thoughts. I believe that you who have wisdom can support, can reveal only what is appropriate to the style of a man's life and what he thinks. If he wants to know the miraculous ocean and its secrets that is one thing, if he wants to spin and churn all the worlds, every place there is without beginning or end, if he tries to understand them all one by one, that is another, an enormous task. He can never end his study of all this completely, he can only learn about it to a certain extent. Teach him truth through truth."

The light of the *Qutb* ☺ said to *Nūra* Muhammad, to wisdom and the soul, "O soul, indestructible treasure which exists forever, I tell you these basic things, but there are other subtleties of wisdom and capacity which I will describe for you later."

Āmīn, āmīn, yā Rabbal-'ālamīn, O Lord of all the universes.

1964.

VI

Allah Muhammad

This is pure revelation sung as a prayer to the resonating *illallāhu*, the light and life of the inner heart, the Lord of the universes. It is composed of explanations which describe different aspects of *Nūr* Muhammad, the levels of spiritual ascent, the mystical letters which are the inner Qur'an and the *kalimah*, those pure words of faith that wash the heart.

VI

Allah Muhammad

So the word Allah Muhammad will be luminous,
So the word Allah Muhammad will be luminous
And resonate throughout *'ālam* and *arwāh,*
This world and the divine world of souls,
So the word Allah Muhammad will be luminous,
So the word Allah Muhammad will be luminous
And resonate throughout *'ālam* and *arwāh,*
This world and the divine world of souls,
Through everything, everything which has existence,
So the word of God, *illallāhu* will always resonate,
So the grace of the solitary Rahmān,
Our merciful Lord will resonate,
So the crop known as *dīn,* so pure faith will grow there,
So God's action known as *dhikr,*
So remembrance of Him will resonate with grace,
So the light known as the *Qutb*
Will be luminous everywhere,
So the benevolence of Rahmān, our merciful Lord
Who is the *qudrat,* the power, will fill, will be luminous

In atoms and in the atomless soul,
So this formlessness will resonate,
Will be resplendent there, will You please come,
Will You not come to rid us of our sorrow?

So the light of Allah Muhammad will be resplendent,
And so *'ālam* and *arwāh,* this world, the divine world of souls
And everything, everything
In existence will shine with this,
So the state of *īmān,* absolute faith and certitude,
Will overflow with the word,
And so the state which is the highest purity
Of the soul will be known everywhere,
You are the guru, You are the grace, You are the treasure,
You are the *qudrat,* the power, which is *Nūr* Muhammad,
You are *Āthi,* the primal One,
You are *Anāthi,* the darkness before the beginning,
You are also the undivided perfect One, You are light,
You are a ray, You are a treasure which cannot be described,
You are justice, You are everlasting and You are eternal,
You are also a treasure of eternal bliss,
You are *Ahad,* One, eternal, absolute,
You are *Uhad,* the manifest, You are all the universes,
You are everything, everything which exists, You are grace,
You are a treasure, You are the Lord of *al-hamd,*
Praise of the perfect heart, for *'ālam* and *arwāh,*
For this world and the world of souls,
You are within, You are without, You are food,

You are nourishment, You are inside and out,
You are meaning and stability,
You are our beloved *Rabbil-'ālamīn,* Lord of the universes,
You are always and now, You are the One who is One,
You are God, You are word, You are act,
You are word, You are act, You are the treasure
Filled with the highest state of purity souls have,
You are *Ahad,* One, eternal, absolute,
You are *Uhad,* One, the manifest,
You are *'ālam* and *arwāh,* You are form, You are embryo,
You were then, You are now, You are always,
You are everywhere, You are everything,
You are the most illustrious treasure,
You are the resonance *illallāhu* replete everywhere,
You are life, You are light, You are within, You are without,
A form which is not subordinate to anything,
You were then, You are now, You are our blissful God,
You are the light of *al-hamd,* praise of the perfect heart,
You are immaculate, You are a treasure beyond immaculate,
You are purity, You are a luminous treasure,
You are beauty, You are bliss.
Are You not the *Ahad,* the One, in every embryo
Of the universe, in everything,
Always, from the very beginning?
You are completeness and You are formless,
You are One, the eternal, You are One, first in rank,
You have gone beyond intellect, You are embryo,
You are form, You are God the beloved, the light

Which has lodged throughout *'ālam* and *arwāh,*
This world and the divine world of souls,
Throughout everything, everything which has existence,
And You are the Lord of *al-hamd.*

You are complete in all lives, O Allah,
You are praised as One, as Rahmān the merciful,
You exist by day and by night, O Allah
You are the light within *al-hamd,* the pure heart of praise,
The form within form, a perfect light
Within the light shining there;
The light of Muhammad
Without form or embryo is the perfection
You are suffused within as the *qudrat,* the power,
Known as *Rabbil-'ālamīn,* Lord of the universes.
In the resplendence of a spreading ray of light
Rahmān the merciful shines, true wisdom suffused
As the *qudrat* within the *qudrat,*
The power within the power;
The One, the mighty One is God
Who is the love within love in all lives,
The One, the mighty One is God
Who is the love within love in all lives,
You, the first in rank comfort everyone.
You gave Your *rahmat,* Your grace, known as
Anna Muhammad and *Annal* or Lord Muhammad
To all lives, You protected them,
You made this grace food for all creation,

You made this grace a help for shining lives,
You made it resplendence, the life itself of life,
You made it wisdom which knows
The inner and outer secret,
You made it the light of *Āthi* Muhammad
For creation at *awwal,* the time of creation;
You gave this grace the name *Anāthi* Muhammad
And Allah Muhammad, You made *Awwal* Muhammad
A completeness to protect creation,
You made *Anna* Muhammad its food,
You made Ahamad the *qalb,* the inner heart,
You made *Nūr* Muhammad
The radiant light within that heart,
You made Allah Muhammad perfection,
And within that perfection You made the radiant
Sūrat of *insān,* the form of true man,
You made the resonance of *insān kāmil,* of perfected man,
And within him You made the form of Muhammad
Who is the state of *īmān,* absolute faith.
The body of prayer is *īmān,* absolute faith, Muhammad;
Ahamad, the inner heart, is for the luminous states,
Annal Muhammad is for protection,
Nūr Muhammad is for creation,
Gnāna Muhammad, exalted wisdom, is for radiant light,
Āru Muhammad, the six Muhammads,
Understand different things; briefly then,
This good explanation is the shining brilliance
Which came as God decreed, this is the resonance

In the *dhāt,* the essence, this is the gracious explanation
Of the *rahmatul-'ālamīn,* the grace of the universes.
When the resplendence, the brilliance becomes
A treasure beyond words, when it becomes
Muhammad it is a resonance, an embryo
Within the embryo, it is the meaning
Of the causal *Qutb,* the divine luminous explanation,
It resonates as the *qalb* within the *qalb,*
The inner heart within the inner heart,
It becomes the light of the causal Muhaiyaddeen.
That perfect explanation shines brilliantly in this world
And in *ākhirah,* the divine kingdom,
In a mysterious, a wonderful way.

Be blissful and look, worship Allāhu,
A treasure without equal,
Wherever you look He is the resonance,
Wherever you look He is the luminescence,
Inner and outer are seen within the inner heart,
The treasure resonates as *illallāhu,* the creator,
It shines radiantly there, the *rūh* within the *rūh,*
The soul within the soul, subtly it shines everywhere
As the *rahmatul-'ālamīn,* the grace of the universes.
To perceive this state is Islam,
Not to understand it is useless, a waste.
The resonance of the word is in the breath of *īmān,*
Absolute faith, certitude and determination,
The resonance of God's grace resplends there, look,

The resplendence of *īmān* Islam shines there, look,
It is the luminescence of prayer.
To unite with Allah is to unite with Muhammad ﷺ,
This becomes the state of *tarīqat,*
Understanding right and wrong is *sharī'at,*
The state of *tarīqat* is Muhammad ﷺ;
The meaning of what has been said
Is the explanation which is the *kalimah*
Of *īmān,* the pure words of prayer belonging
To faith, certitude and determination;
Tarīqat means to have firm certitude, to have
Absolute certitude there is no one but Allah,
To be Allah and worship Him means the *Āthi*
Must be the *Āthi* and offer the praise
That there is no one but the *Āthi,* the primal One;
Tarīqat means remaining within *īmān,* the firm faith
Which makes the solitary One the only friend and support.
Put the mighty *qudrat* Muhammad ﷺ,
The power which is Muhammad ﷺ
Before the ranks of prayer, make him
The *imām* who leads the prayer,
Make the *qiblah,* the direction we face to pray, make it
The *qalb,* the inner heart which prays,
Make Muhammad ﷺ the *imām* within it
In exalted *haqīqat,* the exalted path of the *Haqq,* the truth.
Look at the *qudrat,* the power, of Allah
And say this is the state of *haqīqat,*
Make Allah and Muhammad ﷺ One, and within

That One make *insān* and Muhammad ﷺ the *qalb.*
Brilliantly luminous prayer is *haqīqat,*
Becoming one with Him is the *haqīqat* prayer:
Form forgets form and runs away,
The form of *insān,* true man, grows within this
And disappears in *Nūr* Muhammad
As it transcends blood ties, being free of sperm.
Uniting, Allah with Allah, merging, Him with Him,
Becoming one with Him, this alone is worship,
Continuing there correctly, this is prayer.
If you do not see this state your name is not Islam,
This is the message of the *kalimah,* the pure words of faith
That issue forth in the letters of the *sūrat*
Which is the form of the *kalimah.*
The beauty, the form of the *kalimah* shines
Within its twenty-four letters
Leaving earth, fire and water behind;
Transcending earth, fire, water, air and ether
The form of *insān* assumes the form of the *kalimah*
And the brilliance of the *Sūratul-Fātihah,*
The Opening Chapter of the Qur'an which shines
As His radiance, the *al-hamd,* the pure body of praise.
See the body of prayer, see the *imām* who leads the prayers
Unite with *Nūr* Muhammad, in a subtle way
Search for *tholuhai* and *'ibādat,* worship and service,
Search for the body within the body.
Tholuhai is the body of the soul
Which has achieved *hayāt,* eternal life,

Tholuhai is the body of the *rūh,* the soul,
Tholuhai is the soul of Muhammad ﷺ,
Tholuhai 'ibādat is the *sūrat,* the body,
The form of *Nūr* Muhammad, merging,
Light with light, uniting, one with One
Performing *tholuhai;* when this state is reached
Standing in prayer is *tholuhai,* this is worship.
See *āthi* and *anāthi,* merge with Allah Muhammad,
Subtle worship is luminous there, look,
There is no one but Allah:
To see that state is *ma'rifat,* the understanding
That there is no one but Him,
This is worship which has no day or night,
There is just one *waqt,* one time, of prayer,
A time of resplendence.
Worship the radiance of *Nūr* Muhammad,
The radiant light of Allah is there, within.
Grace and mystery exist on this path, worship
With exaltedness, O mind, say Allah Muhammad,
Say Muhammad, Muhammad ﷺ,
Take the body of Muhammad ﷺ,
Sift the form of the *kalimah,*
The pure words of faith which wash the heart,
Understand its twenty-four letters and protect it,
Talk, speak and reach *haqīqat;* on the path
Which is mysterious and filled with beauty
Exalted Muhammad ﷺ is within the Qur'an,
He is in the letters of the Qur'an

That you proclaim the *qudrat* Muhammad ﷺ,
The power which is Muhammad ﷺ;
Comprehending, extracting, remembering Allah
And understanding is *vanakkam,* this is true prayer.

If you do not have the *kalimah* in the form of *īmān*
You are not following causal Muhammad,
You are standing alone, to one side, crying.
When you reach the state known as *ma'rifat*
You have transcended the ten, you have
Transcended birth and death, cut away all blood ties,
You continue as *Nūra* Muhammad who speaks to Allah.
Subtly, you will be *Nūr* Muhammad, that will be your body,
That will be the *sūrat,* the form, of the *kalimah,*
That will be the *imām,* the leader of prayers,
Who is beyond imagination.
The luminous *Nūr* is the *Nūr* who speaks to Allah,
This kind of conversation is *tholuhai,*
Conversation with Allah is *tholuhai,* worship.
O man, O Islam, O man, O Islam,
Search for the king of *mahsharpathi,* the hereafter,
The gathering on the Day of Judgment,
O man, O Islam, search for Muhammad ﷺ
Who is the lord of *mahsharpathi,*
I have told you this, I have told you this.
There are twenty-seven letters in the embryo, see
Their radiance in *īmān,* twenty-four of them are luminous,
The *rūh,* the soul, shines as one letter,

The subtle *Qutb,* the divine explanation,
Shines as one letter,
And one shines as the *'arsh,* the crown, as *Nūr* Muhammad,
They are the twenty-seven luminous letters
Which shine brilliantly as the Qur'an,
These twenty-seven letters
Become *insān,* true man, and resonate within him.
Look intently at earth, fire, water, air and ether,
They are the five angels of that *qudrat,*
That power of God's grace,
Push these five angels aside,
Look at the twenty-seven letters
Beyond them, look at them, come,
Unite with these twenty-seven,
Islam and the *kalimah,* the pure words of faith
Are together in this place, look at this.
Nūr Muhammad is the body which is *hayāt,* eternal life,
This is the meaning of the Qur'an.
The *kalimah* accepts it, keeps it and is luminous
With this explanation which shines
As *insān,* true man, as the *Nūr,* as radiant light.
The resplendence of the twenty-seventh day is luminous
In conversation with Allah, the explanation
Is the twenty-seven day fast which speaks to Allah,
This conversation appears with radiance in the Qur'an,
In your *sūrat,* your form, these letters are the luminosity
Of *īmān,* absolute faith, of the soul,
Of the *Qutb,* the divine explanation, and of the *Nūr.*

The resplendence of Muhammad ﷺ
Remains the *Nūr,* speaking,
Tomorrow this luminosity shines on *mahshar,*
The gathering on Judgment Day, look,
This is the twenty-seventh day
When conversation takes place on *mi'rāj,* ascension,
These twenty-seven letters make one month,
This is the Qur'anic explanation of a month,
This explanation becomes the six thousand, six hundred
And sixty-six verses of the Qur'an,
The Qur'an is the twenty-eight letters
Which are in the form known as Adam,
Push away the earth known as Adam,
Extract the letter of *īmān* from it
Known as *Nūr* Muhammad,
When you recite this explanation of the Qur'an
The brilliance of the *kalimah* shines radiantly,
Nūr Muhammad is luminous
In the *kalimah,* the pure words of faith
Which wash the heart, the *Nūr* and *hayāt,*
Radiant light and eternal life, are luminous
In the ear, the Qur'an speaks to Allah Muhammad,
The twenty-seven are within the Qur'an.
The explanation of the twenty-seven letters
Lies within, on the twenty-seventh day
This resplendence converses directly
With Allah on *mi'rāj,* ascension.
This *ma'rifat* explanation,

The fourth step, merging with God,
Shines brilliantly as the radiance of *haqīqat,*
The third step, the realization of divinity;
If *tarīqat,* the second step, presents itself,
An unswerving acceptance of the good,
And becomes *haqīqat,*
The beginning of communication with God,
This will be your understanding,
And if you resonate as the *Nūr* in this state,
That is the luminescence which speaks to Allah.
The Qur'an is an embryo within an embryo,
It is the resplendence of God who is beyond imagination,
This meaning is a luminous outer example, the meaning
Of the Qur'an shines inwardly
With brilliance, the silent one.
This radiance is luminous within *insān,* true man, look,
This is the explanation of the communion with *illallāhu,*
This is the explanation of the meeting on *mi'rāj,* ascension,
This is the resplendent communion
Of our *Annal* Muhammad, our Lord Muhammad ﷺ,
With *yā Rabbal-'ālamīn,* the Lord of the universes.

Say this without saying and look,
This explanation shines luminously there, look,
See where the Qur'an really exists,
The meaning of the Qur'an is luminous
Within *insān,* true man, it is twenty-seven stars.
The twelve signs of the zodiac which glisten there

Are divided into four, earth, fire, water and air,
In that *qudrat,* that power of God's grace,
They are the four *vēdas,* the four religions,
The four signs are the four *vēdas* which become
Sharī'at, tarīqat, haqīqat and *ma'rifat,*
The four steps to pure *īmān,* as your faith determines.
The signs are divided into four, earth, fire, water and air,
These divisions are in the *vēdas* and the Qur'an.
Transcend the four angels of this *qudrat,* this power, come,
In this expansive world
The twelve openings, the twelve signs
Spread, look, when the twelve are divided into four
They appear as the four *vēdas,* the religions, hear this,
The four *vēdas* are the four steps, look,
Say the four steps are the four signs.

If you look inward intently, the *qudrat,*
The power of God's grace, is twenty-seven stars
Which shine brilliantly as lights of those letters;
The twenty-five prophets are in this seed,
An explanation of these twenty-five amazing prophets
Is given in the Qur'an; Allah and *Nūr* Muhammad
Make them twenty-seven, and when *insān,*
When true man, shines luminously as Muhammad ﷺ,
This becomes the twenty-eighth: extract, distill and look,
Say this is the *qudrat,* the power, of the mighty One
Which is the *ummul*-Qur'an, the silent Qur'an within *insān,*
See this, look at the outer example,

Allah's *qudrat* shines radiantly there, look.
If you examine the form of *insān* carefully
You see the *Sūratul-Fātihah,*
The Opening Chapter of the Qur'an,
The resonance of *yā Rabbal-'ālamīn,*
The Lord of the universes
Shines brilliantly in the *Sūratul-Fātihah,*
If you understand this inner meaning there is luminescence.
Look at *Qul: Huwallāhu Ahad,* the Chapter of Pure Faith,
Say He is the *Ahad,* the One who is absolute,
Say *Allāhus-samad,* Allah is eternal, absolute,
Understand, see how He provides equally for all lives,
Say *Lam yalid,* He does not procreate,
Understand good and bad, look, understand,
See the breath which flows on the left and the right,
Establish it as *illallāhu,* look,
Look at *wa lam yūlad,* nor is He created,
What exists as *wa lam* on the right
Is *yā Rasūl,* is the Messenger ﷺ,
Say the brilliance of *Nūr* Muhammad
Is the resplendence of Allah's *qudrat.*

Every *sūrat,* every form, shines this way, look;
Within each of them a ray of true wisdom
Which is *insān* shines brilliantly, look,
This explanation of the Qur'an
Is luminous within *insān,* look at this,
It is the resplendence of the *kalimah,*

The pure words of faith,
Within it is the radiance of the *rūh,* the soul,
And within that is the luminous *Qutb,*
The divine explanation,
The radiant light of *Nūr* Muhammad is within the *Qutb*
And within that radiance is the resplendence of Allah.
O man, O *insān,* understand, know yourself,
Within the *sūrat* of *insān,* within the form of true man,
Are these verses, the *Sūratul-Fātihah,* the Opening Chapter,
Qul: Huwallāhu Ahad, the Chapter of Pure Faith,
Qul: A'ūdhu Birabbil-Falaq, the Chapter of the Dawn,
And *Qul: A'ūdhu Birabbin-Nās,* the Chapter of Mankind.
Learn these four *sūrats,* these chapters, and learn
This meaning, Allah is the letter *alif, Ahad,* One,
The resonance of grace, Allah is One,
There is no one but Him, He is the resplendence;
Everything shining brilliantly as the *alif* within the *alif*
Is Allāhu's *qudrat,* His power of grace.
With the *qalam,* the pen, all creations become the *alif:*
The *qalam* itself became the *alif,*
And the *alif* became the *qalam,*
The light of the *qalam* became radiant luminosity,
Radiantly luminous grace became the *dhāt,* the essence,
The light of the *dhāt* became the *Nūr,* the rays of the *Nūr*
Became the *sirr* and *sifat* of creation,
Its secret and its manifestation,
The explanation of the *sifat,* the manifestation,

Became *sharr* and *khair,* good and evil;
The resplendence of *khair* becomes the heaven of Allāhu,
The meaning of *sharr* is hell.
Understand this meaning which is a resonance,
Understand this, look at the *sūrat* of *īmān,*
The form of absolute faith, with these explanations,
Become that good being within *īmān,*
The *tarīqat,* the path, is *īmān*
Which means faith, certitude and determination,
Establish the *Nūr* and keep Ahamad within it, subtly
Purify your heart, make it the *haqīqat* Muhammad.

Speak to the *Āthi,* the primal One, speak
To Rahmān, the merciful One.
Through Muhammad ﷺ, the form of the *kalimah*
Which is recited becomes *insān,*
The *qudrat,* God's power, which is the form of Ahamad
Becomes the *rūh* of *insān,* the soul of true man,
Which speaks to Allah on *mi'rāj,* ascension,
Through the light of *Nūr* Muhammad.
You should speak to Allah and humbly understand
Tholuhai, 'ibādat, dhikr and *fikr,*
Worship, service, remembrance and loving remembrance,
Understand them humbly, become one with Allah
And speak to Him, this is the *'ibādat* of *tholuhai,*
The service of worship; this state of speaking, of merging
With Him is *īmān,* absolute faith,

Certitude and determination.
Whoever realizes this state is the Islam of *Nūr* Muhammad,
Whoever becomes Islam is luminous,
He is the *dīn,* the light of perfect purity,
Whoever is luminous,
The *dīn* within *dīn* is a *rasūl,* a messenger,
Whoever merges as *rasūl* with the *Rasūl*ﷺ
Is the explanation of Allah's resonance,
This is the Qur'an, Allah is the beauty of the Qur'an,
The resonance of Allah
Is *dhāt* and *rahmat,* essence and grace,
The radiance of this *dhāt,* this *rahmat* is a light which fills
Everything, *'ālam* and *arwāh,*
This world and the world of souls,
This light is the completeness filling everything,
Each and everything which has existence,
This completeness is the luminosity, the radiating ray
Of light which is resplendent, the perfection, the *Nūr.*
Whoever stays in that ray of light as perfection,
As a being who has transcended the atom,
As a being who is *āthi* and *anāthi* is Allah,
Understand this clearly with true wisdom,
Realize this clearly, transform yourself into the *qudrat*
Which is *insān,* God's power which is true man,
Understand what the *rahmatul-'ālamīn,*
The grace of the universes, really is and pray,
Understand what the *sūratul-insān,*
The form of true man, really is and pray,

Understand the subtle meaning
Of the *Sūratul-Fātihah,* the Opening Chapter.

Twenty-four letters shine luminously,
The meaning in the form of *insān,*
The twenty-four prophets are twenty-four stars,
These twenty-four prophets are also
The twenty-four letters of the *kalimah,*
The pure words of faith which wash the heart;
If you understand the letters of the *kalimah*
The *sūrat* of *Nūr* Muhammad is the twenty-fifth letter,
The light in the soul of *Nūr* Muhammad is the *Qutb,*
The resonance of the *Qutb* is the *rūh,*
The soul of the *qudrat,* God's power,
The luminosity of the *rūh* exists subtly,
A ray of light spreading everywhere,
It exists as *illallāhu,* as Allāhu, it is Allah.
If you see this state you are the *sūratul-insān,*
The form of true man,
You are Muhammad ﷺ, you are Ahamad,
If you understand the twenty-five letters
And the twenty-seven stars in that state,
You are the form which speaks to Allah.
This is the reason the body of prayer
Comes to life as the body of *īmān,* absolute faith,
There are twenty-four letters of *īmān,*
And the *qudrat,* the power, of the Lord
Which is *Nūr* Muhammad, the *rūh,*

The soul, and the *Qutb* make twenty-seven,
The twenty-seven letters are the Qur'an,
The *haqīqat* Qur'an is *mi'rāj* where you speak to Allah.

Look at this state and worship, if not,
Say you are not Islam, when you
Recognize this intention and become one with it,
This *tholuhai,* this worship, is a good, true path,
If you do not speak to Allah
There will be no *ākhirah* for you,
No divine kingdom, know this,
The house of hell will be your lot,
You have only sought the house of hell in this world,
Look at this state of *īmān* and worship,
Say there is no one but *illallāhu.*
When this brilliance resonates resplendence follows,
Allah is luminous as *Nūr* Muhammad,
Speaking and shining brilliantly there, radiating,
The six thousand, six hundred and sixty-six *āyats,*
The verses of the Qur'an; the *qalb,*
The inner heart, shines radiantly as the Qur'an,
All the explanations shine there,
The twenty-four letters of the *kalimah* are there,
Lights of the causal prophets, luminous as stars,
The letters shine like prophets;
Look at that radiating Qur'an,
Search carefully for those subtle letters,
This form which exists as light

Exists as stars, as *dhāt,* essence, look.
Like letters in the form of *dhāt,*
Like the light of Muhammad ﷺ who is so good,
Like the light of Muhammad ﷺ who is so good,
This is the *dhāt* of *Nūr* Muhammad,
These are the letters before and after, the stars which shine,
This explanation is the *kalimah,* within it
The luminous *haqīqat* is *Nūr* Muhammad,
The spoken word is Allah, it is the *sūrat,* the form,
Of the *qudrat* Rahmān, the power of the merciful One.
It is the Lord of *mahsharpathi,*
The gathering on Judgment Day,
The Lord who has no death before death,
It is the *sūrat* of the Qur'an;
If you understand this subtly,
If you understand Allah
There is no death, no destruction, look.
When *insān,* when true man, continues as the Qur'an,
What can be missing, look,
The Qur'an has no limit, the Qur'an has no end,
The Qur'an is endless because of that *qudrat,*
The power within it, all six thousand,
Six hundred and sixty-six are within it,
Twenty-eight letters shining luminously,
The silent One in the Qur'an which is so subtle.
Allāhu, Allāhu, *yā Rabbal-'ālamīn,* Lord of the universes,
Illallāhu sent down this Qur'an to luminous Muhammad ﷺ,
Learn, recite, make the silent Qur'an resplendent, look.

The twenty-four letters of the *kalimah*
Were placed blissfully in one embryo,
The *olis,* the saints, the prophets
Who were stars became letters,
The letters of these prophets became light,
The light became the letters of the Qur'an,
And *Nūr* Muhammad who is its inner light
Became the twenty-fifth letter;
The explanation which exists as laws
Of the twenty-five became the *sifat,* the manifestation,
And within the *sifat* these letters, the stars, the *olis,* the saints,
Became the Qur'an and the complete *qudrat;*
All God's power was placed in it,
That exalted *gnāna Qutb* of wisdom was placed in it,
The *qudrat Qutb,* the light of wisdom, was placed in it,
And the perfection that is light was placed
In this universe, wisdom within wisdom.
The creation called the *sifat* was given the *rūh,* the soul,
The ray of the *Nūr* was placed in the realm of the *rūh,*
And very subtly, these twenty-seven were made
The reason that the body of *tholuhai,*
Of worship, the reason that *īmān,*
The absolute faith, of the Qur'an came to life —
The body of *īmān* is the reason the Qur'an came to life.
It became a body, it became the Qur'an,
It was made a body that came to life,
And it was made the word Allāhu

Which preserves everything from destruction,
It was made the place of *mi'rāj,* ascension, the place
Of *Nūr* Muhammad who speaks to Him, to Allah;
When this is understood it becomes the twenty-seven.
Whoever understands the twenty-seven letters
Becomes the *mi'rāj* which speaks to Allah,
This is the meaning of the Qur'an
Which is luminous, a resonance within *insān,* true man,
When the resonance of *insān* reverberates
It is the resplendence of *illallāhu.*

Bismillāhir-rahmānir-rahīm, in the name of God,
Most merciful, most compassionate,
The creator, sustainer and nourisher,
Al-hamdu lillāh, all praise belongs to Allah alone,
Yā Rabbal-'ālamīn, O Lord of the universes.

February 13, 1974.

VII

ʿAql and Haqq, Faith and Truth

A *haqīqat* description of the emergent state of man, this discourse explains what happens when the *Nūr* and the *Qutbiyyat* brush against each other to create every living entity at the time of the primal beginning. We need *ʿaql*, faith, to understand that all living things exist within the light of the *Haqq*, the truth which is our treasure.

VII

ʿAql and Haqq, Faith and Truth

Āmīn, my love to you jeweled lights of my eyes, you who were born with me, precious jeweled lights of my eyes who are the *qalb* within my *qalb,* the heart within my heart, the love within my love, the life within my life, you who are part of me, my precious brothers and sisters, may God protect us all. May He help us exalt our lives and advance, *āmīn.*

Precious jeweled lights of my eyes, my very own children, that One who is unfathomable grace and incomparable love, that One who grants undiminishing wealth of the soul and the wealth of eighteen thousand universes, the wealth of life, the wealth of *ʿilm,* of divine knowledge, the wealth of wisdom, the wealth of peace and tranquility, the undiminishing, complete wealth of Allah's qualities, the sustainer of both worlds, the Lord who rules every realm, the supreme treasure, the *badushāh,* divine emperor, that One who rules everywhere is immanent in every life. That One who is suffused within us in this world and the next, that One who confers unlimited bliss, that One who helps then and now, that One who is pure, that One who is unfathomable, that One of grace, the incomparable One, the loving One, the One who is the form of compassion, who protects, watches and nourishes, omnipresent Being, the great treasure, the king, that One who is the very light within our eye, that One who understands meaning, who

dwells in everything, who exists everywhere as everything, that solitary One is *illallāhu,* none but Allah who is the sustainer of all the realms, the king, *illallāhu,* Allah. He is always *illallāhu,* absolute One, the One who is always alone, Allah, that One who gives endlessly without ever being diminished. This treasure is the sustainer who creates, protects and nourishes us. We must trust that treasure, receive what we must receive from it and take what we must take. My love to you jeweled lights of my eyes, this treasure is called God, Allah or Yahweh, the most complete One, supreme treasure, king, *illallāhu,* Kadavul, the compassionate One, the great treasure, the all-pervasive treasure, Father of all realms, Father of the soul. He is the God of our lives, the One who created us, who protects us. Āndavan, God or Allah is a treasure of great power. We must think about this and once we do, understand what we have to understand.

Precious jeweled lights of my eyes, let us consider who Allah is, what kind of being He is, where He exists, what He is like. Āndavan or Allah is a treasure for us all, a treasure we share. We say my *Haqq,* my truth, we all say my *Haqq* and *Haqq* means my treasure, my own wealth. I do my work and say give me my *Haqq,* my wages, what truly belongs to me. That One who made the soul and all the wealth of *arwāh,* the world of souls, is the *Haqq,* my own property, my possession. *Haqq* means what belongs to me, the treasure which belongs to every creature, to all creations. That power which is shared by everyone, by all, is known as the *Haqq,* their greatest treasure, the life of their lives, the body of their bodies. He is that infinite, omnipresent treasure known as the *Haqq.* We all say my *Haqq,* everyone says my God, my *Haqq,* my Lord, my Kadavul, my *Rabb,* my Rahmān. We all call Him our own, we all look upon Him as our greatest treasure. From the crawling ants to the flying birds, the sun, the moon, the *malā'ikat* or angels, the jinns and fairies, they all look upon Him as their property, their possession. This is what the *Haqq* is, a treasure which belongs to

everyone. We all say my *Haqq:* it is the same treasure, a natural treasure which has no end, natural, belonging to everyone.

At the time of *anāthi* before *āthi,* the beginningless beginning before the primal beginning, that treasure existed in darkness, unrevealed, alone, a power. And that treasure is the *Haqq,* a treasure which is absolute, alone, by itself, within everything. When the treasure was complete within itself it was soundless. This was during the time of *anāthi* which occurred before *āthi,* which was the time of darkness, an unrevealed time. It spoke to itself, alone.

During this time an atomic particle rose in its heart, the *Haqq.* There are two things to consider, one is *'aql* and the other is *Haqq. 'Aql* is faith, the *Haqq* is Allah. They are connected, the first is faith and the other is Allah, *'aql* is the faith we have in Him. When faith in the *Haqq* comes into existence the plenitude of Allah comes into effect. To receive the *Haqq,* our possession, we need *'aql,* faith, we need wisdom, we need *'ilm* or divine knowledge, we need faith, we need belief. If we have that *'aql,* that faith, we can know the *Haqq. Haqq* means that treasure, a true treasure within the self which is a power, a power shining within everything, a power immanent within everything. That power which understands, which knows and has clarity is called the *Haqq,* and this belongs to everyone.

It was during the period when the treasure existed alone that the *Rabb,* the creator, came from it as a word, *Rabb.* A sound issued from the word *Rabb,* the *Rabb* came from the *Haqq.* Within the *Rabb* rose the sound of creation, and when the sound of the *Rabb* rose within Him that light which resembled an atom emerged from the *Rabb.* This light is the light of *Nūr* Muhammad, the *haqīqat Muhammadiyyah.* What appeared from the *Haqq* is the *Nūr,* and the beauty of the *Nūr* is Muhammad ﷺ, the ultimate beauty, the light, the beauty is Muhammad ﷺ. Muhammad means beauty, the form of that beauty is known as Muhammad ﷺ. *Nūr* is the light which came

from the *Haqq,* the *Nūr* came from that power, the *Haqq,* His heart within Himself. When it emerged it came as the *haqīqat* Muhammad, Muhammad ﷺ who came from a great mystery, a secret. The light of the *Nūr* emerged from the *Haqq,* the *qalb* or heart. The *Haqq* is the secret *qalb,* the place where Allah exists; the secret *qalb* is a mystery, a secret. What came from that *qalb,* what came from the mystery is the *haqīqat Muhammadiyyah.*

Haqq means Himself, *haqīqat* means what emerged from Him. Muhammad ﷺ is the *Nūr* and *yā* is the designation of the *Nūr.* Allah Himself praises the *Nūr* as *yā* by saying *yā* Muhammad. We say *yā* Allah to Allah, and *yā* Muhammad is the praise given to *Nūr* Muhammad. The *Nūr* and Allah came from one *Haqq,* Allah Muhammad, *haqīqat* Muhammad, *Haqqullāh,* the two came from this *Haqq.* When the light emerged, *haqīqat insāniyyah* emerged from the *Nūr. Haqq* came from Him, the *Qutbiyyat,* the divine luminous explanation, came from the *Nūr,* then came *insān.* Man emerged in the beauty of that light, and this is *haqīqat insāniyyah,* the light of *insāniyyah* emerged with this beauty.

The *Rabb* came from the *Haqq,* the *Nūr* came from the *Rabb, Muhammadiyyah* came from the *Nūr* which was *Nūr* Muhammad, the light, and then *haqīqat insāniyyah* came from the light; everything came from Allah. *Hayawāniyyah* came from *insān,* from man, *hayawāniyyah,* the animal state, emerged from *insāniyyah,* from man. Consider the state of man who came from the *Haqq:* from *insāniyyah* or mankind the qualities of beasts emerged, *hayawāniyyah,* the animal state. *Shaitāniyyah,* the satanic state, emerged from animal qualities; the qualities discarded by *insāniyyah* became *shaitāniyyah.*

Allah looked at it, seeing this history within Himself, understanding everything, seeing all these worlds within Himself. This is *haqīqat.* When the time of *awwal* or the time of creation arrived, the creation called man was known as *al-insāniyyatul-ūlā.* In the period of *anāthi,* the beginningless

beginning, the *Haqq* existed; *āthi* or the primal beginning was the time of *haqīqat* Muhammad, the light of the *Nūr; awwal* was the period of *insāniyyah* or mankind. It is said that *insān* came into existence in *awwal,* and when the *Haqq* looked at this He was a part of everyone, yet He was alone, He was alone in prayer again. At that time these three, the *Haqq, haqīqat* Muhammad and *haqīqat Qutbiyyat* were together in one place. The *Qutbiyyat,* divine analytic wisdom, which comes from the *Nūr* emerged from *insān,* from true man. *Insān* has the state of the *Qutbiyyat* within him, the *Qutbiyyat* is within *insān.* These three exist in one place, all three speaking as one: the *Haqq,* the truth, the light and the *rūh,* the soul, the resplendent soul, all three speaking as one. This is the *'ālamus-sirr,* the world of the *sirr,* the world of mystery in the *qalb,* the inner heart. Within the *qalb,* in that place of *sirr,* of mystery, they speak and He hears the sound.

When the *Nūr* and the *Qutbiyyat* brushed against each other the rays which scattered became living entities. What scattered from the *Nūr* became the *rūh,* the soul, millions of sea, land and forest creatures scattered from that light. My love to you, have you not seen the stars in the sky? The countless constellations resemble fish, horses, donkeys and crabs, some look like elephants, horses or snakes. There are countless constellations, some seem to be goats, cows, horses, pigs, buffalo, human beings, men and women. There are so many different constellations which all scattered from the *Nūr. Awwal, dunyā* and *ākhirah* are the time of creation, this world and the next. The stars scattered when they were thrown out, falling into *awwal,* the world of creation, the *dunyā,* this world, and *ākhirah,* the hereafter. The stars appeared as atoms which fell as the *rūh,* the soul. The atoms that fell in *ākhirah,* the divine realm, became stars, the atoms that fell on earth became souls. What fell on the station of Allah became prophets and *olis,* enlightened beings. The atoms assumed the form of the place where they fell, they took the light, shape and form appropriate to the

place. At this time *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, closed His eyes once again, remaining alone, by Himself. In this state He saw the sound, the resonance, the explanations within Himself — the *Haqq* saw this, He heard all the sounds. When He looked at them within Himself, seeing all that, He spoke; the *Haqq* who is a part of everyone spoke. *Haqīqat Muhammadiyyah* came from this as light, as a tongue with the ability to speak. What emerged from that was the *rūh,* the soul, or *insāniyyah, haqīqat insāniyyah,* and then what emerged was *hayawāniyyah* from which came *shaitāniyyah.* He heard all their sounds, He heard the angels and celestial beings, and when He heard them He began to speak.

Now His face appeared, He saw His own face. The face of *insān,* of man, appeared as the face of Allah drawn with the Arabic letters *alif, lām* and *mīm.* He finished the face as the form of Allāhu: the two eyes were the letter *mīm,* the letter *hā'* was the mouth. This was what He wrote to make it manifest. Then the face could be seen as the *sūrat,* the form of Allah, this face known as the *Haqq* was seen in the sun, the moon and stars. He observed one thing after another with that face and began to speak. He spoke every language because the sound was there. Next He created sight and looked, then He created the breath, the air, and He could smell. He heard sounds and started to speak — before that He was the *Haqq,* like the letter *alif* without diacritical marks, He did not speak, He was silent. Then He began to speak, to give, receive, hear and look, the seven faculties all developed within Him, awareness emerged. All living things exist within His body, His form, they all exist in the light of the *Haqq.*

Everything began there inside *haqīqat insāniyyah* and *haqīqat Muhammadiyyah,* everything was there. The whole world exists within *insān,* within man; everything does exist within *haqīqat Muhammadiyyah.* Everything is rolled up and kept within the *qalb,* the heart of *haqīqat Ahamadiyyah.* Ahamad is the

aham, the *qalb,* the inner heart. The *sirr,* the secret, and the *Haqq* are within it, everything is there, everything which exists, *'ālam,* the universe, *arwāh,* the souls, *kullum yāvum,* each and everything which has existence there, held in His form, kept within the point, the sound of His *Haqq*. He has neither form nor shape, but everything exists in His *Haqq*. Within the *mubārakāt,* the triple wealth of His *rahmat,* His grace, He maintains everything. When He hears those sounds He speaks, He looks and speaks. He sees whatever anyone wants with His eyes and speaks, He hears with His ears and speaks, He receives the scent with His nose and speaks, He tastes with His tongue and speaks, He gives and receives with His hands.

After that, the one hundred actions, the conduct of the *asmā'ul-husnā* came into existence, His one hundred beautiful names appeared to Allah *Haqq*. At that time each name represented one of His actions, each word was one of His actions as He managed His kingdom. These one hundred names developed with the gaze emanating from Him as He looked at His creations, as He gave and received and heard. The *asmā'ul-husnā,* the hundred beautiful names of God, these one hundred names are distributed to the *qalb* of *haqīqat insān, haqīqat Muhammadiyyah, haqīqat* Ahamad, to the light of *Nūr* Muhammad, to *haqīqat Muhammadiyyah,* the beautiful form of light, and to *haqīqat insāniyyah,* so that they will understand them.

In the way that Allah began to speak, we have to take what belongs to us in just that way. What belongs to us is the *Haqq*. When we receive the wealth which is ours and emerge from it, we perceive the light form of *haqīqat Muhammadiyyah*. When light exists as light we perceive the plenitude, and we see *haqīqat insān* who is the *sirr,* the secret of Allah, through that plenitude. In this state we can understand the *sirr,* that secret of Allah, we can read *'ilm* or divine knowledge. In this place we need *'aql,* faith; when we become human beings or *insān* we

need *'aql,* faith, *īmān,* absolute faith in the *Haqq,* and we need *'ilm.* We need faith in the *Haqq,* we need *'aql.* We must acquire words which are good, speech which is good and wisdom which is good. We have to search for them. If we want to become *haqīqat insān* or human beings of truth, we need *'aql,* faith, because we have to understand the *haqīqat qalb,* the inner heart, with this *'aql.* We have to realize that the light of Ahamad is the soul of man, that the treasure of *insān,* true man, is the *haqīqat Muhammadiyyah* which is the *Nūr.* That *'ilm* and that explanation are the beautiful light of the *Nūr.* The resplendent light of the *Nūr* is Allah or the *Haqq,* the treasure shared by *insān* and all creation which teaches, gives, receives and listens to every being, the treasure shared by every living thing in this world and the next. This treasure makes everything happen, this treasure gives and takes, it gives what we ask for, it provides all the explanations.

This is the *Haqq,* our *Haqq* which belongs to us, our treasure. Jeweled lights of my eyes, we must understand everything within ourselves. Our wisdom, our qualities and actions must speak to God. As long as we do not understand what is truly ours, we keep gathering the things of the world. What is our *Haqq,* who are we? Explain our *qalb,* our heart, explain what Ahamad means, explain what Muhammad means, where does it emerge, where does *haqīqat insān* emerge, from what *Rabb,* from what *Haqq* does it emerge? From what *Rabb* do souls emerge into the universe of the soul? Explain the light, the beauty of the *rūh,* the soul that emerged, explain the hundred rays, explain the form of *haqīqat Muhammadiyyah.* Explain the Arabic letter *mīm* which came at the time of *arwāh,* the creation of souls, explain the diacritical marks, the *nuqtah,* a dot, and the *sukūn,* a circle. What is Ahamad? Describe its outline within that circle, that *sukūn* of the *Haqq.* Where did He put the light of *Nūr Muhammadiyyah,* and where did He place *haqīqat insān* within it? We must understand these things.

When we begin to understand, once that understanding emerges, how should we speak to Allah? Every life addresses Allah, its *Haqq,* taking what it needs, every life must take what it needs for itself, its own nourishment. The creator provides the *rizq,* the nourishment, the earth, the air, food and water. Each person may make requests for himself with *sabūr, shakūr, tawakkul* and *al-hamdu lillāh,* the qualities of inner patience and contentment, by surrendering all responsibility to God and offering all praise to God. By doing so we can make ourselves content with what is available, given. We can also be discontented with whatever is sufficient; it is said that God gives what each of us asks for. We need *'aql,* faith, to manage what we need correctly. If things do not turn out well, it is our own *'aql,* our faith, which is at fault. We need *īmān,* absolute faith, our wisdom and *'aql* to produce the feeling of contentment. To speak to God, to ask anything of God, we need our *īmān* and our *'aql,* our faith and our qualities, we need these qualities. If we waste our time it is because our *'aql,* our *īmān* and our qualities are weak. Everything which happens, jeweled lights of my eyes, is God's secret. He is the *Haqq* for every being.

We have a four-part existence, Allah, *haqīqat Muhammadiyyah,* the secret *Ahamadiyyah* in the *qalb,* the inner heart, and *haqīqat insāniyyah,* our external existence. First is Allah. *Haqīqat Ahamadiyyah* is the *qalb, haqīqat Muhammadiyyah* is the *Nūr,* and *haqīqat insāniyyah* is the way we emerged from the *Nūr.* We have a four-part existence in this state. The *Rabb* came from the *Haqq,* Ahamad came from the *Rabb, haqīqat Muhammadiyyah* came from Ahamad, *haqīqat insāniyyah* came from *Muhammadiyyah.* What came from *insāniyyah* was *hayawāniyyah,* the animal state, and what came from *hayawāniyyah* was *shaitāniyyah,* the satanic state. Allah manifested *Muhammadiyyah* with seven meanings in seven ways. When Allah looked at the mirror through these seven sources He saw all this within Himself.

The mirror is the *qalb, Ahamadiyyah,* a way of saying that the

haqīqat Ahamadiyyah Muhammadiyyah is the mirror. The *qalb,* the inner heart, is the mirror, the mirror of *Nūr* Muhammad. He sees this mirror of the *qalb* within Himself, He looks at His own heart and speaks. He looks at all lives in each and every place that exists then speaks, and this is what He says, the ninety-nine divine names which are His actions, His deeds, His words. This is what emerges, but He keeps one for Himself.

When we understand this with complete trust, we will see that our God is within us, our life is within us, our soul is within us, our *'ilm* is within us, our words and actions are within us, our heaven is within us, His light and His beauty are within us. The glory of *'ilm,* divine knowledge, is within us; the *sirr,* the secret, of all the creations of our *Rabb,* our Lord, is within us; the glory of our Rahmān who is the all-merciful is within us. *Bismillāhir-rahmānir-rahīm* means in the name of God, the most merciful, most compassionate, the creator, sustainer and nourisher. Everything began with these words, with the *bismin,* all creation began with the *bismin,* this is what He used to create. *Rahmān* and *rahīm* mean it is He who protects, He who watches over us, who nourishes us. *Al-hamdu lillāh,* all praise belongs to Allah who gives peace to everyone, who is patient and gives peace to everyone.

Next are the Qu'ranic verses from the *Sūratul-Ikhlās,* the Chapter of Purity. *Qul: Huwallāhu Ahad,* everything is a mystery, everything is His secret. *Allāhus-samad,* He is the One who looks upon everyone equally. *Lam yalid,* on the left and the right He is humble, the mighty One; *wa lam yūlad,* He is always right. *Wa lam yakul-lahu,* He does His duty with pure goodness; *kufuwan Ahad,* this is His *Ahad,* His Oneness, the *Ahad* of Allah, the *Haqq*. He exists looking upon everyone equally, in a peaceful way. That is the meaning of these verses.

Once people understand these words there can be no fighting, no prejudice, no separations or anything like that, there can be no prejudice about color or complexion, no fighting,

no weapons, no bombs because we will not need them, we will not need our swords. That *'aql,* the faith we need is in the *qalb,* the faith to chase away the darkness hiding everything is in our *qalb.* We need *'aqlul-īmān,* we need absolute faith, we need that *'aql,* that faith, to acquire our possession, the *Haqq,* the truth which is God. As long as we do not have His qualities and His peace within us we will never have inner peace, as long as we have no peace we will never find completion in anyone. As long as we lack compassion we will never be able to help others or to protect them, as long as we lack peace and tranquility we will not be able to see anyone else who has peace and tranquility. When we throw a stone into water, a calm body of water, it is just like throwing a stone into the still pond of our heart, it makes trouble, but if we are peaceful we can also bring peace to turbulent water even if it has whirlpools and strong currents. If something comes boiling up and encounters peace, it becomes peaceful too. As a rising fire is controlled when it encounters water, anything which encounters peace in our heart is stopped, even the destruction of the world can be controlled if it meets peace in our heart. When peace and the treasure of the *Haqq* which is Allah are in our heart, when *'ilm,* the divine knowledge of the *Haqq* is there with *'aql,* with complete faith, when *īmān,* absolute faith, and wisdom are there in our heart, anything coming with the intention to destroy us is controlled just as fire is controlled by water. During a time of destruction, anything coming to destroy the world will itself be destroyed when it encounters that peace.

A snake may come spitting out its poison, but when it sees a *nāgathāli* root, the one herb which controls it, the snake bows its head, it lowers its head when it encounters the root which controls it. In the same way, anything coming to destroy the world or anything coming to kill us will lower its head when it meets those beautiful qualities. Jeweled lights of my eyes, if

we bring our words, our actions, what we do, our sight, our thought, our *qalbs,* our qualities, our lives to the path of the *Haqq,* to the heart of Ahamad, to the light in the qualities of *haqīqat Muhammadiyyah,* to the beautiful form of *haqīqat insāniyyah,* to the beautiful form of the face, then to the secret of the heart, to that beauty, and if we act appropriately, everything will be controlled. Anything approaching to kill us will be controlled, subdued, such things will bow down, correct themselves and take peace from us. This state rises by itself when these qualities exist, that is certain.

Allah has such great *daulat,* such wealth. He has neither wife nor child, form nor shape, livestock nor land. Isn't the form we have enough for us? The form of every creature belongs to Him, He is the *Haqq*. He has a place everywhere, He is the *Haqq,* He belongs to us; we all say mine, mine, my *Rabb,* my Lord, my Allah. If that is so He belongs to all of us and exists in all of us. He exists there because He belongs to us. Everyone needs Him, there is no place where He does not exist; He belongs to the trees, He belongs to their fruit, He is the wealth which belongs to all beings, He belongs to the bees which take the nectar and carry pollen, He is the taste in the honey they make. When a fly goes in search of fecal matter and finds feces, germs and bacteria, the same Lord gives grace even to that fly, He has a place there too. He acts correctly, justly, in everything, in the trees, the weeds, the grasses, in the bushes. We might sometimes see the shape of eyes, a nose and mouth in the sun, but when brilliant light shines from it those shapes are not there. Allah is complete. Does He have a form? When we are complete we will not have a form either, when our *qalb,* our inner heart, is complete we will be like brilliant sun without form, only light will be seen. Whoever looks at such a being will see that person as light, they will see the outline of a human being filled with the resplendence of inner light. Outwardly they will see the outlined figure of a man, inwardly

they will see the complete resplendence of the *Nūr,* just like the sun. As long as this does not exist a person is like the moon shining in darkness as if it were light, a golden light that we can see is connected to the earth. Gold has a connection to the earth, the moon has a golden color, but when the light of the sun shines we no longer see the moon which can be seen only in darkness. We see how man is connected to earth, woman and gold: we see his attachment to earth, woman and gold, we see the golden color of his connection to mind and desire in the darkness. All the *'ilm,* the divine knowledge, he learns is the *'ilm* learned in darkness, he knows the teachings and ideals of darkness. He seems beautiful in the dark, but when the light actually dawns, when the sun shines, his body loses its energy, it becomes powerless.

When light pours from the sun the moon is just seen in outline, when darkness is gone it becomes powerless — the outline, the shape alone can be seen because it only shines in darkness, and when that darkness is present it lives in the dark. This is the nature of the mind. When the outline is also erased, when you cannot see the boundaries of the world that person is an *insān kāmil,* a perfected human being. When thought is erased the person becomes *haqīqat insāniyyah,* when he goes beyond this he is *haqīqat Muhammadiyyah,* when he goes beyond this he is *haqīqat Nūraniyyah,* when he is beyond this he is *haqīqat* Allah, he becomes the *Haqq.*

There are many stages we have to pass through, we must learn *'ilm* and move on. Step by step we have to move on, we have to make progress. In each phase we have to understand the *Haqq* which is ours, the *Haqq* which belongs to us. Our form appears on many levels, levels which may be understood in seven ways. We have feeling, perception, intellect, judgment, subtle wisdom, divine analytic wisdom, which is the wisdom of the *Qutbiyyat,* and divine luminous wisdom. These seven levels of wisdom are very important eyes for us, they are like

our two eyes, like the sun and the moon, like our two ears hearing truth and falsehood, like two nostrils discerning right and wrong, a mouth for truth, for good and evil. Through these seven openings and seven faculties, the seven levels of wisdom, we are able to understand. We can know the secret of the *qalb* through them, we can understand that much and proceed to the house of the *Haqq* in the *qalb* of *haqīqat* where this is taught.

We take in what is right and avoid what is wrong with our sight, we use words which are right, teaching wisdom to what is wrong. We keep what is right, gathering it up within ourselves. In the same way, we take in what is good and advise what is not good, we correct our faults, we understand the faults of others and explain them properly. We gather up what is right, storing this in the treasury of the *Haqq*.

Precious jeweled lights of my eyes, we must see what kind of being God, the *Haqq,* actually is, what kind of treasure this is, the nature of its existence. We must understand this treasure which has neither color nor complexion nor form, which existed that way in the time of *anāthi* before *āthi,* the beginningless beginning before the primal beginning, which was alone, by itself, which knew itself. This was its time of darkness when the treasure worshiped itself and nothing was revealed. It is the same for us. When we are alone our duties are to act with Allah's qualities, His *rahmat,* His grace, His words and what He does, His manner, His conduct, His goodness, His qualities of *sabūr,* inner patience, *shakūr,* absolute contentment, *tawakkul,* surrender, with the love of His three thousand gracious qualities, His ninety-nine actions and duties, His beautiful unity and love, His justice and conscience. The duty we do is God's duty, the duty of the *Haqq*. We serve people by doing our duty to justice which is king. Doing service to justice is doing service to God, our conscience does service to justice, the king. The *Haqq* is the duty to *gnānam,* the wisdom He spoke about and the duty He carried out. There is also conscience, the

witness, we must bear witness to our faults — understand this. Our wisdom must be a witness for justice, we must look at our own faults, correct ourselves, then do our duty to other people, as slaves to all lives. We must do our duty serving all living things.

This is duty to God, there is also duty to the king. Duty to the king means duty to justice, and there is the witness as well. We must correct our own faults, this duty means to correct our hearts. Then we have a duty to other people which means duty in the world, we do our duty to other living beings, to our brothers and sisters, we help them. Until we have these qualities, until we exist in this state, if we do not do our duty in this state, it is a time when we lack wisdom, for us it is like the time of *anāthi.* When Allah existed in *anāthi,* the beginningless beginning, He worshiped Himself in a time of darkness when nothing was revealed or known. Even though we are born as human beings there is a time of darkness in our lives, but when we understand, when we do everything the right way we become *haqīqat insāniyyah.* While we fail to do this it is a time of darkness, as God existed, alone, a time of darkness when nothing is understood, without knowing other lives, without being of use to other living things. This is a time of darkness in our lives which we must understand.

Precious jeweled lights of my eyes, we have to consider each word, try to be sure that peace and tranquility, serenity and compassion take form in each word we say. This is the meaning of the *mīm haqīqat insāniyyah.* God made two *mīms,* the Arabic letter 'm,' two eyes with vision, the eye of the sun and the eye of the moon, the left is the moon and the right is the sun. The *mīm* is Muhammad ﷺ as well, and the mouth is the Arabic letter *hā'.* This has already been described; what it means is that the eyes and the mouth, through the very letters they represent, are Muhammad. We must think about this because it is the face of Allāhu which speaks, which hears, which

can smell and see. This is His word, everything is shown by means of these four. There are seven faculties, seven levels of wisdom we can look at one by one. If we speak with the tongue which speaks to Allāhu, Allah will speak; if we speak with the kind of tongue satan is capable of speaking with, satan will speak; if we speak with a tongue of evil, a tongue of desire or maya, those evils will speak; but if *insān,* if man, speaks with the tongue of *'aql* or *īmān,* of faith, the tongue of light, the tongue which is *insān* or human will speak, Allah will speak. It depends on the tongue we speak with, it depends on the eyes we see with. These are the things that work, and this is the way sin accumulates. If we speak with the tongue of Allah, see with the eyes of Allah, take in scents with the nose of Allah, hear sound with the ears of Allah then we are *Nūr Muhammadiyyah, haqīqat Nūr Muhammadiyyah,* the resplendence of all light. The Arabic letter *lām* is light: wisdom, *lām* and the soul become one in completion.

Ages ago, perhaps fifteen hundred years ago, certain things were spoken of by the Sufis. After that, these explanations were never given again because people did not think about this, they did not understand such things. We must exist as human beings, as *haqīqat insāniyyah,* and think about this. We should see how the world is moving towards destruction and think about our source, Allāhu. We have to take that treasure, our *Haqq,* and keep it for ourselves, for those born with us, for our neighbors and for children yet to be born. Allah and we ourselves can give protection and comfort to others from our *Haqq,* our possession.

We need *'aql,* we need faith, we need *īmān,* faith, certitude and determination, we need wisdom and the qualities we have to acquire from Allah. We must have faith in Allah. We must also have *sabūr,* inner patience, *shakūr,* absolute contentment, *tawakkul,* surrender, and *al-hamdu lillāh,* offering all praise to Allah, gathering these things so that our brothers, our sisters

and we ourselves can live. Precious jeweled lights of my eyes, this is the connection between God and ourselves. When the *Haqq* is not present *khalq,* form, is not present. When the *Haqq* and *khalq,* the truth and form, are in place as they should be, the *Haqq* exists. When the *Haqq* and *khalq* are together, the *Haqq* exists. When *khalq* exists within the *Haqq* it is the *Haqq,* but if *khalq* is not within the *Haqq* they remain separate. When we surrender to Him, if we exist where He is, the *Haqq* is present. *Khalq* and the *Haqq* are one, but if they are not present together, the *Haqq* is the *Haqq* and *khalq* is *khalq,* they remain separate, and man is man, God is God, they are not together. When *khalq* dies in a person the world dies, when he enters the *Haqq, khalq* and the *Haqq* are one. If he does not enter that place, if he does not die there, if he does not disappear or merge within Him, the *Haqq* is the *Haqq* and *khalq* is *khalq,* they remain separate.

There is a state in which God is within man and man is within God. When they are merged as one God is present and man is not. When man is there God is not, when man is not within God, when he does not merge with God man exists, but when he disappears within God there is no man, there is only God. If a human being does not disappear within God then only man is there, not God. This is the way the *Haqq* and *khalq* are to be understood. When *insān* dies to himself and disappears within God there is no *insān,* there is only the *Haqq,* but if that does not happen there is only man and no God. You have to understand the *Haqq* and *khalq,* God is within man, man is within God. If man dies God exists, but if that inner state does not exist God is God and *insān* is *insān,* God does not exist within him. We must consider this.

If one thing does not disappear into another, if the taste is not contained within the fruit, if honey does not exist within the fruit that sweetness is not present. If the sun were not filled with light no light would shine from it, the sun would

be only an outline. If colors did not merge with flowers they would have no color, if flowers did not bloom neither the fragrance nor the nectar would be present. If we also disappear into what we must disappear within, we will receive the reward. Wherever we go, whatever *'ilm* or divine knowledge we turn to, this *qalb,* this heart, must disappear where it must disappear, then the taste of Allah will appear. As nectar appears in a flower, the nectar which is Allah's *rahmat,* His grace, will appear in the *qalb*. When that fragrance, that nectar and beauty are present the *qalb* is beautiful. When that beauty appears the fragrance of Allah's *'ilm* is present, that *'ilm* is present. Each word is good, that fragrance is there in each petal, that power appears in every ray, from each of His names. Everything is fragrant.

In this state man is within Allah and Allah within him. This is the state we must gather to ourselves through prayer, through *'ibādat* and *tholuhai,* through our worship, our prayers, our qualities and actions. We must try to correct our hearts and transform them. We keep trying to improve our houses, our gardens, the countryside and forests to make a better place. There is an immense country inside, a huge house, a huge palace it is important to rebuild in order to make a better place. It is a huge palace, an immense world, a big country with so many forces, a vast kingdom. This house must be corrected, repaired and transformed, this is the most important work there is, and until it is made a better place, no matter what else we transform or reconstruct we will not do it correctly, our work will never end. When we transform the inner in the right way everything else will be clear, we will know how, we will know how to do everything. If the inner is transformed correctly everything else will be easy. We will only need to look at a thing to know what should be done, we just have to say draw the line there. Moses(ع) had a staff. Now when Pharaoh ordered his people to release snakes everywhere, Moses(ع) only had to lay his staff down and it became a snake which ate all the

others. Was this such a momentous thing? It ate the other snakes. Moses (a) held his staff over water and water became blood; for him every high mountain was a small one. When that state dawns in us everything is easy, everything can be done quickly. A high mountain? Just draw a small line and we're done with it.

That *'aql,* that faith, that *'ilm,* that *haqīqat,* the *Haqq,* the *haqīqat Muhammadiyyah,* the *haqīqat* Ahamad, the *haqīqat insāniyyah,* the *'ālamur-rūh,* the realm of the soul, which contains Muhammad and the light of the *Nūr,* all exist within the *qalb,* the heart, a place which must be corrected and transformed. Until this is done we cannot do anything correctly in our lives. The trains, the buses which travel so quickly, the planes which fly so fast, the helicopters which fly so fast, the mind which flies so fast, they are all within us. Some things fly through the air, some on the breath, some things fly on fuel, some without. The thoughts inside us are like different kinds of planes flying around, going anywhere. We have to control them, if we do then everything else is easy, everything is controlled.

My love to you jeweled lights of my eyes, this palace has to be transformed correctly, the inner palace. There is so much poison, there are so many snakes, scorpions, forces, armies, enemies, murders, sinners, so many hells, worms and insects inside. All this must be cleared out. Jeweled lights of my eyes, this is what each of you must do, work hard to transform the inner because if you do, you will live the life of a king or a queen here, you will be a king or a queen there. You will be rich here and rich there, you will have wisdom here and wisdom there, you will be compassionate here and compassionate there, you will have peace here and peace there, you will be completely fulfilled here and completely fulfilled there. But this work must take shape.

My love to you jeweled lights of my eyes, you fill my life, my heart, my body and my wealth. These are lessons we have

to learn, this is what our wisdom must try to do. This is what we must do, this study will become the source, the reason for our every act. It is something we must try to do with understanding, and then we will have blessings, we will have the *daulat,* the wealth of three worlds, we will receive His *rahmat,* His grace, in this world and the next. Think about this.

God, *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, is everywhere. *Yā Rabbal-'ālamīn,* the Lord of all the universes, Rahmān, the compassionate and merciful — we can never describe the extent of His *rahmat,* His grace. If we consider this just a little as we try to transform our *qalbs,* our hearts, we will gradually receive more and more of His *rahmat* and the purest, most complete treasure. We will be rich with the kind of wealth which never diminishes in the world of the soul, in this world or the next, we can be people of wealth for the whole world. Jeweled lights of my eyes, think about this, think about this and try to live correctly with corrected qualities. Realize that our *Haqq* is what truly belongs to us. That treasure is Allah, and that *rahmat* which is Allah is the grace of our lives in all three worlds.

Think of Allah, wisdom and the *rūh,* the soul. We have to identify what to store up, we have to understand *'ilm,* divine knowledge, and understand what belongs to us. We have to store this up as *mubārakāt,* a triple blessing, and then if we live our lives in the right way, we will have triumph upon triumph upon triumph. All our work in this world and the next will be a triumph, then *khalq* will be the *Haqq* and the *Haqq* will be *khalq*. If we can discover how to do this we will understand.

Precious jeweled lights of my eyes, may each of you consider this. *Āmīn, āmīn, as-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu,* may the peace, the grace and all the blessings of God be with you. Each person receives the *rahmat,* the grace, he or she works for. You shouldn't expect the wages for things you do here to be given in this world. Do what you must in

the world and don't look for any reward. If you do something for someone else don't expect anything in return, because if you do some evil will befall you. What that person has will descend on you. The good you do for someone else will not come back to you; so don't look for anything in return. If you acquire what the other person has it will only cause trouble for you. Just do what you do and carry on, whether it's charity or helping someone, whatever you do, just do it, don't look for anything in return from that person or you will acquire what he has. You will not get back what you gave, you will receive only what he has, and then you'll suffer. Don't look for anything in return. Do what you do and carry on, just go your own way.

Do what you have to, that is your duty, but it's not your duty to look for anything in return. What will come to you will come from your Father, you must receive all the profit from your Father. Don't look for anything from the world, profit will never come from the world. If you turn to the world, evil alone will befall you. You must help a snake, but if you ask for its help in return it will give you poison. Help a lion, but if you ask for its help you will certainly become its food. Everything is like that, and so you must help others then escape. Be intelligent about this and escape. If you want gratitude it will make trouble for you. Don't search for the help of others, search only for God's help; take His *Haqq,* that is help. Don't look for anything else, that good will come, look for His blessings.

Precious jeweled lights of my eyes, fix your house properly, put a good light there, but don't try to fix anyone else's house. If your house has light, a neighbor might look at it and repair his own, put light in his own. And if he puts a light in his house the children who live in that house will be corrected, they will have light too. If you put a light in your house others will do that too, but if you take a light to someone else's house when your own is dark, they will call you a fool, you will certainly

have the reputation of a fool. You might be called clever for awhile, the next day however, when they come to see your house they will certainly call you a fool. Jeweled lights of my eyes, we must correct our own lives, we must take the wealth we all share, that *Haqq,* take it and keep it within. This is something we have in common. Each person must spend time on this, thinking about it. May God grant His help, His grace, that treasure, that wealth, that *rahmat,* that *'ilm,* those qualities and that *daulat,* may He give this to you with all His grace.

Āmīn, āmīn, as-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu, may the peace, the grace and all the blessings of God be with you.

July 10, 1983.

VIII

The Ascension Known As Mi'rāj

The prophets, the saints and *Qutbs* have been sent to demonstrate the commandments, the explanations and mysteries of God. We have to understand the imperishable place in the heart and the meaning of the five daily prayers at the *sūfiyyat* level to realize what *mi'rāj* or communion with Allah actually entails.

VIII

The Ascension Known As Mi'rāj

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu, may the peace, the grace and all the blessings of Allah be yours. I give you my loving *salāms* and loving wishes. There is a place for all my loving children in the house of my heart. My loving children, because I have given birth to you it is my duty to take care of you as long as I live. The love of my *qalb,* my inner heart, and my duty, according to the oath I have taken, both mean bringing you back to my Father as His children. That is what I have been doing from the time I first arrived here until this day.

Precious jeweled lights of my eyes, this is my duty. You have to grow by developing good thoughts, good intentions and duties, you have to know your Father. There are two kinds of fathers, one who created your body in this world and the other Father, the original Father who created you as light and life in *arwāh,* the world of souls. Even today that Father protects you and provides your food, that Father who does not forget you even if your parents do. He is connected to you every second, every minute, as compassion and love, as benevolence and mercy. He is always suffused within your life. My precious jeweled lights, He has sent you here. With this Father's help and grace you have come here to understand His history, to study His creations: the world is a school for your life, you have

come here to understand your Father's history, to understand your Father and know who you are so that you will understand your primal Father, understand the place which is rightfully yours. You are His children, He is your Father; your history is His history, your story is His, His story is yours, His history is your history. When you understand this you will receive your Father's kingdom. You have to think about this, the reason God gave you your soul, that pure soul, that pure light of your life.

God placed this *dhāt,* this essence, within you and created a *sifat* for you, a body of earth, fire, water, air and ether or space. There are two things in creation, *dhāt,* the essence, and *sifat,* the form. Similarly, there are two things in your life, one is *khair* which is good and the other is *sharr,* the bad. You must discover what *khair* or the good is and accept it. *Sharr* is what you see, *khair* is what you understand with clarity and accept — we must understand our Father and accept Him. We have come here to understand this. That is the state in which we must also understand *halāl* and *harām,* what is permissible and what is forbidden. Mind and desire, arrogance and karma, illusion, *tārahan, singhan* and *sūran,* the sons of maya, and lust, anger, miserliness, bigotry, envy, intoxicants, craving, falsehood, murder and theft are all things which satan loves, things which are *harām* or forbidden. We must avoid the *harām,* these impermissible things, and take what is *halāl* as our nourishment. If we behave this way we will have *sabūr,* inner patience, *shakūr,* absolute contentment, *tawakkul,* we will surrender all responsibility to God, and *al-hamdu lillāh,* we will offer all praise to God. Patience is the most important of the things which are *halāl.* No matter what we are given, whatever we receive, we must be filled with the plenitude of contentment and a sense of its sufficiency. This is our real search. Whether it is fruit or food or riches, no matter what we receive we always have to think, where did this come from? Is it *harām* or is it *halāl,* is this something we worked for or is it something we plundered,

is it something we stole or is it what we worked for, did we get this by denying someone fair wages or did we receive it through love and hard work? We must examine this, understanding that what we receive through love is *halāl* for us. We should not beg, we should not steal someone else's food, that is *harām*. We should not acquire things with lies, we should not behave deceptively to acquire anything.

No matter the circumstance, no matter the wealth piled up before you, do not take it. You must take the *rizq,* the nourishment of Allah, the *rizq* of *īmān,* absolute faith, and of sufficiency; understand that *rizq* and hold onto it. Allah showed this to Sulaimān the son of Dāwūd, to Solomon ﷺ the son of David ﷺ, and then He showed him that everything else is just straw for the *nafs,* for base desires. The *rahmat,* the grace, of Allah is an atom which He might have put in some water, perhaps He put it in *īmān* or in *sabūr,* inner patience. He has put it in something for you, perhaps in a piece of fruit, or in an atom inside a little peanut or a leaf. The *rizq* which our exalted creator provides every day is to be found in one thing or another. The One who is responsible for providing this *rizq,* this food, never forgets you, He always gives you this, and no matter what you receive, even if it is only water, accept it as sufficient. Praise Him by saying *al-hamdu lillāh,* all praise belongs to Allah. This food is *halāl,* your food of love, something which fills the stomach and is good for you.

Whatever else might be piled up in front of you is *harām,* impermissible, the quantities of things placed before you are all *harām;* only the food He provides lovingly from His hand is *halāl*. Your heart must open, and He must give you the food lovingly from His hand. This is what you can accept as *halāl*. God says, "All wealth is Mine." We are all His children. Whatever God has created is His, this is His kingdom. The *'arsh,* the throne, is His, the *kursī,* the gnostic eye, is His, the *qalam,* the pen is His and the tablet is His. This world and *ākhirah,* the

hereafter, are His wealth. Everything belongs to Him, and He has shared His wealth with all His children. Whatever He has given to His children must be shared and eaten by our brothers.

We are all the children of one Father. Islam says if you understand what God has declared to be *harām* and *halāl,* you will not steal anything or acquire something by deceit. There are five *furūd,* five duties known as the five pillars of Islam, which have been decreed. The first *fard* is to believe in God who alone is worthy of worship, then you surrender everything to Him. Your *rūh,* the soul, your body and wealth must be relinquished to Him, you must surrender everything to understand your Father. If you surrender this way, everything belongs to that Father whose rightful heirs are His children. The second *fard* or duty is to worship our Father. He is the only One who deserves our prayers, no one else is worthy of prayer but *Allāhu ta'ālā Nāyan,* our exalted Lord who is God, the Father of this world and *ākhirah,* the divine kingdom, the hereafter. If we want to receive His wealth and experience or consume His *rizq,* His food, we must surrender to Him, we must respect Him, we must worship Him, we must live with Him in unity. This is that prayer. Since we did not carry out these first two duties correctly, God sent the prophets, He sent the prophets one by one. We have come as part of His pure light, we have brought part of His kingdom here, we have brought God here too, we have come with His light. We have brought His qualities with us, we have brought His actions with us and we have brought the ninety-nine *wilāyats* or attributes of Allah with us. God has kept only one attribute for Himself which includes the power of creation, sustenance and nourishment, the acceptance of prayer, the deliberation and meting out of judgment. He has kept this alone as His responsibility. God gave everything else to us, and we have brought all that here.

But what did we do here? We threw it all away, we clung

to earth, woman and gold, to arrogance and karma, to the seventeen illusions which belong to satan. This is the destructible wealth we have kept, wealth which can kill us, can murder us, wealth which displays a sense of differences and divisiveness. We have thrown away His wealth and cast it out, accepting the wealth of destruction. For that reason hell has been ordained for us. We were in heaven, with our Father in heaven, we are supposed to live as His children, but we forgot that when we came here and accepted the house of satan, the wealth of hell. This is the reason God sent one hundred and twenty-four thousand prophets, to make mankind understand, step by step, we are His children. As immature children we played this way — that is the reason Allah sent the prophets, to teach us, step by step, and make us grow. His prophets came as Allah's messengers and vice-regents so that wisdom would keep growing, so that the right qualities, the right actions, conduct, unity, compassion, equality, tolerance, the realization we are one race would grow, so that we would recognize the lives of others as our own and help them, we would understand they are our brothers, we would recognize someone else's illness as our own, we would help our brothers. They came to teach us to believe in the limitless qualities of God which make us grow. They came as *rasūls,* as messengers of Allah, as prophets of Allah; He sent them so that we would be elevated, we would learn. The greatness of these prophets was not always accepted. Some we murdered, some we drove off their land, some we hurt and tortured, forcing them out of their own country.

And how did we drive them away? With satan's qualities, we drove them away with our own selfish needs. Why did we do this? For bodily pleasure, we accepted the pleasures of maya and discarded everything good, we caused divisiveness among ourselves by accepting differences of race, religion and color. When we forgot that every child is Adam's child ﷺ, we divided ourselves into east, west, north or south, we divided ourselves

into the people of America, the people of Europe, the people of Asia, the people of Africa, the people of Australia. We separated into continents, religions, races, colors, languages, and created the situation we have. All languages belong to our Father, there is only One who has learned everything, only One who understands everything; He is that One who questions everyone, the only One who judges everyone, the only One who accepts everyone's worship, the only One who makes a place for everyone. He is the One who confers heaven or hell. We must realize now that we are one family.

My precious jeweled lights, we have to understand that one hundred and twenty-four thousand prophets have been sent here along with so many *olis* and *Qutbs,* so many saints and great holy beings. God ordered the prophets to recite the teachings, the commandments and *wahys,* the revelations, given to them. They were told, "Tell this to your people." And He sent the *Qutbs,* the *auliyā'* and *ambiyā',* the great holy beings, the saints and prophets, through whom God revealed what had happened, what is happening, what will happen and what needs to be understood. He had the *Qutbs* give explanations about the commandments and their secrets, about the *rahmat,* the grace, and about the mysteries within God. He made people understand His wisdom within wisdom. He had the *Qutbs* explain and demonstrate what was covered up by religion and racial prejudice, He had them explain and demonstrate what was covered up by arrogance, He had them explain what *sabūr,* what inner patience, means here. He had them open up what was shut down by karma and explain what good is, what bad is. In this way, the *Qutbs,* the great holy beings, offered explanations which are the same explanations being given today.

There have been prophets and *Qutbs* during every age, but for the last fourteen hundred years there have been no prophets, although there has always been a *Qutb.* This is the reason why

we have not been destroyed, why the dangers we face are removed, why we are able to survive volcanoes, earthquakes, terrible winds, fires, hailstorms, sandstorms, why they do not actually kill us. If it weren't for the prophets and *Qutbs* these things would rain down to destroy us. We would not have our homes, a place to live, everything would be burned, everything would be destroyed; rocks would have melted, trees would have fallen, the waters would have boiled up and the oceans risen. God proved all this when He said, "Believe in Me. Only My kingdom will never be destroyed. There is a reason I created all this, these examples of My history, but if you do not understand, in every age I will make you understand. Sometimes there are sandstorms, understand that. In some places I cause earthquakes, understand that. Sometimes I have hail fall on you, sometimes I make volcanoes erupt, I make fires break out in certain places to show you something, observe this. At times I show My might with winds and hail which are beyond your research. I give you proof with earth, fire, water and air, understand that." This is God's proof. "If you do not understand, if you think you are powerful, I create your poverty and famine. You create illness and distress for yourself, your intentions and thoughts make you ill, your qualities become demons which torture you, your actions and divisiveness are animals, poisonous creatures who hurt your heart. These are the tortures you create for yourselves. You create poverty, you create difficulties, fights, wars for land, for gold, for the love of land, the love of woman. Because you act with satan's qualities, because you want his wealth, you bring these difficulties upon yourself. May you understand this." These are God's words.

To make this understood, God sent His prophets from whom He selected twenty-five who were commanded to descend as *rasūls,* as messengers, to spread His commandments. And what did we do? We tortured the twenty-five, we caused them endless trouble and drove them away. The eight of the

twenty-five God selected as special were sent towards the end to make people improve, step by step. He illustrated this with every *purāna,* every scripture or philosophy. Judaism and Christianity came towards the end — the Bible and the Qur'an were the last scriptures. Understand what you should from this, it has all come from one God who sent every prophet, who showed the supreme nature of the *kalimah,* the pure words of faith, from the very beginning. *"Lā ilāha illallāhu wa innī Ādam safīyullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Adam is the pure, the chosen one of God," revealing Adam ﷺ to the world as our father. He said, *"Lā ilāha illallāhu wa innī Nūhun-najīyullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Noah is the one saved by God." God sent Noah ﷺ with the ability to make animals trust him, to bring them under his control and make people believe in that one God with certitude. *"Lā ilāha illallāhu wa innī Ibrāhīm khalīlullāh,* there is nothing other than You, O God, You alone are Allah and indeed Abraham is the friend of God." *Wa innī* means there will be another prophet. Through Ibrāhīm or Abraham ﷺ He established firm certitude in Allah, illustrating the incredible power of *īmān,* of absolute faith, by putting him in a pit of fire. Noah ﷺ was sent away from his native land, he was tested. He had to travel the seas with the animals he brought while everything else was destroyed by floods. This is what was shown in Noah's time ﷺ.

Because Adam and Eve ﷺ allowed themselves to be deceived by satan when they ate the forbidden apple in heaven, they were cast out and thrown to this hell of the world where they were separated for six hundred years. They were separated, one to the east, one to the west, punished for their faults. And they prayed to God for six hundred years, asking His forgiveness, praying to God until they were finally united again in Jeddah, but not the Jeddah of the world, not the Jeddah in Saudi Arabia. *'Ilm* or divine wisdom explains Jeddah as that place in the *qalb,*

the inner heart, where God and man unite, the place called the *'arshul-mu'min,* the throne of the pure believer, in the *qalb* where the benevolence of three worlds exists. If man and God meet in such a place, they are one there. This is the place where man lives in unity, where he sees equality, the place where all brothers and sisters live in unity. Prayer is the worship of God in this place, and when we open this place, inviting everyone in, embracing everyone, that is unity, that is tolerance and equality, that is Jeddah. This is what the wealth of three worlds means, the place where you meet God, commune with Him and experience plenitude, the place where you meet God, the place where you live in unity, the place called the *rahmatul-'ālamīn,* the mercy and compassion of all the universes. The *'arshul-mu'min* is the place where judgment is pronounced, it is the throne of the *mu'min,* the pure believer, existing in the *qalb,* the inner heart, which God made the center.

There are seven upper spheres or regions and seven lower spheres — the seven below the *qalb* are the realm of maya or hell, with seven above which are two nostrils, two eyes, a mouth and two ears. Here you find the sun, the moon and stars, the *'arsh,* the *kursī* and the *qalam,* the pen. The *'arsh* is the seat of Allah, the *kursī* is the light of the sun, nine stations altogether, seven spheres known as His seven realms. Water drips down here in the realm of the clouds. The nose is a place where the air of fire, hot air, and the air of water, cool air, flow, it is a place where you can understand the sun and the moon. This is the sun and the moon. Above them is the region of the sky from which we hear Allah's resonance, Allah's sound. This is the ear. The *kursī,* between the eyes, is the place where the light of God exists. God's light emanates from this spot, spreading in rays to supply all the living things in the world. The *'arsh* on the crown of the head is the house of Allah from which He resonates, offering an explanation that becomes a light which enters the eyes and gives rise to the sun and the

moon. This then becomes a benefit for earth, fire, water, air and ether, and through them becomes the wealth of the *'arsh,* the *kursī* and the *qalam,* the throne, the gnostic eye and the pen, the wealth of heaven, of the *dunyā* and *ākhirah,* this world and the hereafter, protecting all living things. These are the seven upper spheres. Of what we call the fifteen spheres, seven are below the *qalb,* the inner heart, and seven are above it. The *'arshul-mu'min,* the throne, and the *qalb* which is the seat of the *mu'min,* the pure believer, are the central point, and that is Jeddah. If we do not meet God here, if we do not meet the prophets and *rasūls,* the messengers, here, if we do not see the unity of our lives and the unity of our worship, if we do not see that completion here, it means we are separated from God, it means this will be the place where we become something which belongs to hell, to satan. We must understand this.

My precious jeweled lights, now each of my children, now Allah, our brothers, our sisters and we ourselves must unite in the *'arshul-mu'min,* the throne of the pure believer. We must eliminate satan, we must open up that place where we live in unity. This is the wealth of the three worlds, without which we are like Adam ﷺ who was thrown out of heaven. If we do not understand this central point, if we do not understand that justice and cling instead to selfishness, to blood ties and possessiveness of property, this place belongs to maya, to satan, a foul smelling place of hell, the whole body smells foul. There is a foul smell in our eyes, in the mouth, in the nose, a foul smell of perspiration in the hair follicles, a foul smell in our blood, a foul smell in our whole body whose flesh and skin belong to hell. These foul smells of illusion, desire and the mind are not our heritage, they belong to hell.

God has made a place in the *qalb,* the inner heart, which has the fragrance of *kasthūri,* a rare perfume. It has the fragrance of Allah, it is the rose of the heart, the jasmine of the heart, the place where all the fragrance of His three thousand gracious

qualities exists, where all the ninety-nine attributes and His fragrance exist, a place which is a mysterious atom. God's kingdom, His seat of judgment, His seat of justice are in that *qalb.* His *olis,* His saints, the prophets and His heavenly beings live there, the sun, the moon and the stars are there. The kingdom of the soul is there, the kingdom of the world is there, the kingdoms of the *'arsh* and the *kursī* are there, *al-lauhul-mahfūz,* the tablet on which the good and the bad are recorded, is there, the seat of Allah is there, the kingdom of God is there. They all exist there, an atom within a small piece of flesh, a small piece of flesh made of God's *rahmat,* His grace. This *rahmat* comes from the light of Allah's *Nūr,* His radiant light, and that *Nūr* is complete in the piece of flesh, existing as His *qudrat,* His power, as His mystery. He alone lives in that house. This piece of flesh which is filled with fragrance will never be destroyed. When one of His qualities emerges in its fragrance, all living things can sense that fragrance and bow down with respect. It is the fragrance of love, the fragrance of compassion, the fragrance of patience, each of them is there. That house of fragrance is paradise, the seat of Allah where He lives and rules His kingdom. Should this foul body be thrown into hell, should the whole body burn in an accident, this little piece of flesh is never destroyed. This little piece of flesh is never burned by fire or destroyed.

God has a place in the *qalb,* the inner heart, which is a piece of flesh. Earth does not destroy it, fire does not destroy it, water does not destroy it, air does not destroy it, illusion does not touch it, hell does not touch it, ether does not touch it, it is indestructible in every way — Allah alone can create and destroy it. He put the *rūh,* the soul, in that mysterious place, and He put wisdom there. This is the place where *gnānam,* divine wisdom exists, where heaven exists, where justice exists, where the *dhāhuth,* the throne of Allah, exists. The judgment of His kingdom is there, prayer is there, *tholuhai, vanakkam* and

'ibādat, prayer, worship and service are there, all the prophets, the *olis,* the saints, and the *Qutbs,* the great holy beings, are there. As long as there is a resonance this little piece of flesh is many houses filled with fragrance; the more thoroughly you investigate it, the more you keep cutting, the more wonders you see. As you cut it open with *īmān,* with absolute faith and wisdom, you find many doors and gateways, and inside each gateway you find angels, *malā'ikat,* heavenly beings, and prophets, in a wonderful way. You find the *olis* there, the decorations of the heavens and *houris,* beautiful celestial beings. It is such a vast, amazing kingdom.

God has placed all this within a single point, He put His *rizq,* His nourishment, in one point, but He put it seventy thousand times more subtly than that in a point within a point. We have to dissect this place and look inside. It is a genuine place, the place where we meet, the place where we trust, the most subtle place of His *dhāt,* His essence, which we possess. Everything else is foul smelling, everything else belongs to hell, the qualities of everything else, our blood ties, the connection to a wife and child, the attachment to livestock, to our house and properties, whatever it is, all this belongs to hell. Anything that dies emits a foul smell, whatever we eat eventually smells foul: if we miss this subtle point everything is foul. Only if we are rid of the foul smell is the fragrance there, the fragrance of His qualities, His actions, His conduct and a point which is His peace. And for that reason we have to develop the fragrance in this flower garden, we have to be rid of all the stench, make the body fragrant, make our eyes, nose and mouth all fragrant, we must let them be filled with God's fragrance. We have to develop this fragrance with *īmān,* with faith, certitude and determination, then open the *qalb* and pray to Him as the prophets did.

My precious jeweled lights, the words of God, the laws of God, His conditions, His revelations are contained in this

secret. It is a mystery. God is man's secret, God created man as His mystery. When we realize this secret and understand the mystery, the secret, we can meet our Father in one place, the *dhāhuth,* the place of His throne. Each of my children must realize this, must try to find that place, the place where the *rūh,* the pure soul, and God live together. My precious jeweled lights, please understand that everything else smells foul, everything we see smells foul. Suppose we want some fruit, when its time is up that fruit also becomes foul smelling. When the limit of anything we eat is reached, it smells foul. Anything we accept which has gone beyond its limit smells foul, we cannot approach it. Dogs, foxes, hens, birds or four-legged animals, whatever they are, they all have this foul smell; except for that one place, even the body of a human being has a foul smell. It is the house of hell, a house we shouldn't live in. We must live in Allah's paradise every second, we must live in His house every second and worship Him. This is the reason God sent the prophets.

God created all His creatures from one *nuqtah,* one dot. He put all that within a dot, and how big is this *nuqtah?* The point of a pen. He put *'ālam,* this universe, and *arwāh,* the world of souls, everything, within the *sukūn* of a *mīm,* the little circle which forms part of the Arabic letter *mīm.* Although He sent one hundred and twenty-four thousand prophets, He put all *'ālam, arwāh* and everything else in one *sukūn,* a tiny circle. He gave His *qudrat,* the power of His grace, His commandments and teachings to all the prophets, but He gave the explanation of the *sukūn* to only two prophets. This is an ancient point. The prophet Mūsā or Moses ﷺ has both a *mīm* and a *sukūn. 'Ālam, arwāh,* this universe, the world of souls, and everything else can be understood through this *mīm* which God gave next to Muhammad ﷺ. That was the end of the explanation, God showed the world and the eighteen thousand universes to these two prophets; all the other prophets were shown His *wilāyats,*

the power of His attributes manifest in creation. Through these two prophets the very beginning and the very end were revealed and explained, revelations which were His miracles, His *wilāyats.* God made these two prophets with two *mīms* within which He revealed *'ālam, arwāh* and everything else. Later He gave the Ten Commandments to Moses ﷺ, while He gave Muhammad ﷺ the final explanations in six thousand, six hundred and sixty-six verses of the Qur'an, ultimately summoning him on *mi'rāj,* ascension, so that He could speak to him. God summoned him on *mi'rāj,* giving him every explanation, saying, "Teach this to your people." We must understand this.

There on *mi'rāj,* on this ascension, the *Rasūl, sallallāhu 'alaihi wa sallam,* the messenger of God, may peace and blessings be upon him, met and communed with God, and the daily fifty-one times of prayer were reduced to twenty-five; then when the *Rasūl* ﷺ appealed further, they were reduced to five times of prayer. We must understand these five times of prayer: the first is *subh* or *fajr,* the time when we eliminate the hells of earth. At the second, *zuhr,* we have to cut the attachments to fire. At *'asr,* the third *waqt* or time of prayer, we have to cut the ties or attachments to water, which means the connection to creation, semen and blood ties. The fourth is *maghrib* when we have to cut every attachment to the desires of the world, to selfishness, the attachment to birth and death, the attachment to mind and desire, this is the fourth time of prayer. And then finally at the fifth time of prayer, *'ishā',* the prayer with which everything finishes, there is no longer any birth or death. After this we merge at last with God and do *tasbīh* to Him, we glorify Him. Earth, fire, water and air are cut, we accept only God, merging with Him in prayer. These are the five daily times of prayer. If we have not completed everything in these five prayers we have not completed our prayers; only when all this is complete can we merge with Allah. They are the five times of prayer God ordained for man, the prayers of *sūfiyyat* or

gnānam, of divine wisdom, the prayers when wisdom has been attained.

Before wisdom dawns there are the five times of prayer of *sharī'at,* the law, the first step of spiritual ascendance, but this is the prayer of *haqīqat,* the third step. When we reach the state of *sūfiyyat,* the final step, we have reached this stage. While we remain in *sharī'at* we are connected to our *nafs,* to the world and desire, the level of the other five daily prayers. As wisdom grows, when we reach the level of *haqīqat,* we begin to commune with God. When we are in *ma'rifat,* at the fourth step, we unite with God, and when we ascend farther, when we are in *sūfiyyat,* everything in existence dies and we live in God, we merge with God. At this moment we are suffused within or merged with God. We must understand this.

The five times of prayer have been sent down to us this way. We have to realize that and pray the five daily prayers, understanding the explanations of *gnānam,* of divine wisdom, of *sūfiyyat,* the level of Sufism. When we transcend the four levels of *sharī'at, tarīqat, haqīqat* and *ma'rifat* we come to the level of *sūfiyyat,* five levels through which wisdom must grow, understanding there is no one worthy of worship except *Allāhu ta'ālā Nāyan,* our exalted Lord who is God.

For our growth, Allah has sent the prophets, has given us the teachings, the Ten Commandments and the six thousand, six hundred and sixty-six verses of the Qur'an. *Allāhu ta'ālā Nāyan* may be described as an Arabic phrase or a mixed Tamil and Arabic phrase, words which can also be said in Sinhalese, Telugu or Waduhu, they may be said in Urdu or Persian or English, but no matter what language is used they all refer to that one Allah alone. Whether the language is Tamil or English, or whether the religion is Judaism, we all refer to that one God alone. In Arabic we call Him Allah, in English we call Him God, in some other language we say another name, in Tamil we call Him the Parāparavasthu, the all-pervasive Being, but

no matter what we say, Allah is One. We must reflect on this and realize we are the one family of Adam ﷺ, we are the children of Adam ﷺ. Whether we are in the east or the west, whether we come from the north or from Africa, whether we are in Europe or Australia, wherever we may be, we are all one family. We might be black, we might be white, we might be yellow, we might speak many languages, nevertheless, we must realize we are one family and there is only one God. He is the only One who judges, He is the only One who dispenses heaven and paradise; we have to accept He is that one God. There is no other God but Him, nothing can be compared to Him, He has no equal, He exists in all living things, He is understood to be an atom within atoms. We must think about this. To understand this, my precious jeweled lights, is *mi'rāj,* ascension. The prophets communed with God, they spoke to God: Moses ﷺ spoke to God, Muhammadur-*Rasūlullāh,* Muhammad, the messenger of God ﷺ, spoke to God. Gabriel ﷺ came bringing him revelations six thousand, six hundred and sixty-six times, he came to Moses ﷺ with commandments ten times, he was sent to Adam ﷺ ten times, and he came less frequently to the other prophets, bringing the commandments and teachings of God. We really must understand this and think about it, we must be aware of that state, grow with tranquility and find the path to peace. We must know our Father and find Him because this is the place where we will find liberation.

We are known through our duty and our actions. The beauty which develops is seen in our conduct, the beauty of the heart is reflected on our face. The *aham* or heart is a house of miracles, whatever form this house takes is reflected on the mirror of the face. The beauty of the heart is revealed immediately on the face — whatever miracle the mind performs in this house or *qalb,* the inner heart, is reflected immediately on the face as a smile, as happiness or sorrow. Whatever the *qalb* reveals is immediately revealed on the mirror of the face,

God's mirror. My precious jeweled lights, because this face is a mirror the state of the heart is revealed on the face. Our exalted Lord who is God, *Allāhu ta'ālā Nāyan,* looks at it immediately to see the nature of sorrow and sadness, to see the action, the conduct there. Isn't the beauty of the heart reflected on the face? This means if the heart is pure, if it is the house of God, the face is always resplendent. If the heart is fragrant, the face is fragrant. If the heart is full in a state of plenitude, the face reflects this plenitude, if the heart is at peace, the face reveals that peace, if the heart is tolerant, the face reveals that tolerance, if the heart is open, the face is open and inviting, if the heart is dark, if it is withered, the face is withered, the face is dark. The face always reveals the state of the heart; this is a secret God has placed within us. We need no one else to confirm that, we can be certain the face reveals the state of the heart. We have to understand this through our wisdom.

My precious jeweled lights, may each child realize this, may we find that *firdaus,* the eighth heaven, which is the place of the *'arshul-mu'min,* the throne of the pure believer. May we understand the *rūh,* the soul, may we understand ourselves and find a way to worship our Father, then we will have freedom. That day is a day without death, a day we have peace, a day we live with equality, a day we have no wants, a day plenitude exists within us, a day we have freedom, peace and equality, a day we come to that perfect purity. That day is our *mi'rāj,* our ascension, the day we meet God.

Let each of you, my children, think about this; open your hearts, understand this. Precious jeweled lights, I have given birth to you. Please understand your story and God's story. May you have that victory of peace in your lives, may you receive the victory of your soul and end your life in happiness. May you illuminate your life and commune with your Father, may you try to live within Him. This is the reason to establish that certitude of *īmān,* of absolute faith, to search for wisdom and

find the happiness of your life through that search. *Āmīn, āmīn.* If you make this effort you will not fail, everything depends on your effort, your striving, everything depends on your faith, everything depends on your *īmān,* your absolute faith, and the clarity of your wisdom. Please try to understand this, to know this with the certitude of your *qalbs,* your inner hearts. May Allah help you in every way, may He live in your *qalb* and give you His explanation, His grace and the freedom of your soul. May He grant you a life without illness, may He give you His undiminishing wealth and His grace.

Āmīn, āmīn, yā Rabbal-'ālamīn, O Lord of all the universes. *As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu,* may the peace, the grace and all the blessings of Allah be yours.

June 10, 1980.

IX

The Purity of the Heart

This discourse is a direct explanation of the triple flame as three Arabic letters, *alif*, *lām* and *mīm*. They become the triple flame within ourselves when wisdom, truth and God grow in our hearts as children brought carefully to maturity.

IX

The Purity of the Heart

The One without sorrow is the One who can ease our sorrow, who can eliminate our sorrow, the One without sorrow is the One who has the capacity to end our sorrow. This purity has the capacity to ease our sorrow and suffering. *A'ūdhu billāhi minash-shaitānir-rajīm,* I seek refuge in God from the evils of satan, the rejected. *Bismillāhir-rahmānir-rahīm,* in the name of God, the most merciful, most compassionate, the creator, sustainer and nourisher.

May all praise and praising be given to Allah alone, the one mighty God. Since He alone is aware of that state He does not put great value on praise or praising, nor does He put less value on ridicule or debasement. He puts the same value on praise and ridicule, taking to His heart, as the same, those who praise Him and those who ridicule Him, accepting to His heart, as the same, those who are charitable and those who are not. This is His state, His intention, He is without fault. Later, on the last day, on Judgment Day when good and bad are investigated, when He reckons what must be meted out to each person, only then a person is told, "Because of the things you have done this is your place, because of what you did this is yours. Very well, is this what you were working for, is this what you have chosen? You certainly are My child. Very well My son, if this is what you want you may go there." Then God

turns to the next one saying, "Now is that what you wanted? Very well My son, have that because you wanted it." This is the way He decides, but only at the end.

And similarly for ourselves, we who are God's devotees, how should we deal with the responses we receive, whether they happen to be praise or blame? No matter if people elevate or slight us, we must treat them equally in our hearts. We should not find happiness in praise or sorrow from something which is not praise, because if we do we have to accept whatever is being given out: if it is praise and we accept it, we must also accept blame. We have to be equally happy with both because God does the same thing, He treats both sides equally. He does not have the qualities of anger, hate, bitterness or enmity. He does not feel hostility nor does He hold one person in higher esteem than any other. He behaves the same way with everyone, He treats everyone with equality. The One who creates, the One who provides nourishment, the One who protects us without divisiveness does not treat anyone differently from anyone else. He makes every life, exalted or debased, as precious as His own, He trusts every life as He trusts His own and He offers love equally to all living things.

This is the kind of compassionate heart we must have, and for that reason we must rid ourselves of the dirt lying within ourselves. My precious children, jeweled lights of my eyes, suppose you wear a very clean, very white piece of cloth and one tiny particle of dirt or a tiny drop of ink falls on it. This stands out quite clearly, the dirt or the black dot of ink is very visible, very evident. Now suppose there is a black cow, any mark which is darker black, or even a tiny dot of white is not very noticeable, you don't talk or wonder about it much, but you can't make the cow white. And so in our hearts, in hearts that are perfectly pure, if there is even an atomic particle of envy or doubt, an atomic particle of divisiveness or a sense of differences, an atomic particle of anger, even if it is so tiny, just

as small as an atom, it is readily seen, as a tiny black dot is clearly evident on a white cow. In the same way, this tiny stain on the heart is very evident to God and His justice, it is readily seen there, even though you have to look intently at other people to detect what is there. This is the reason why God immediately notices the slightest thing that happens to any of His devotees and says, "That is not good for you, get rid of it at once, there is a tiny thing in you, throw it away." This is the way God cautions them. He warns them, telling them to wash it away and rid themselves of even such a tiny stain, bringing them to a good, clear point. We have to think about this and make every point in our heart perfectly pure, we must always keep it clean.

Precious jeweled lights of my eyes, consider the ocean. Many, many gales and storms push silt to the shore along with the water, and sand is also washed up there. Now people go to the seashore for the air and sit on the beach saying it's healthy, this salt water, the salt air and sand are good for rheumatism and several illnesses. Although there is so much dust, there is so much dirt in the ocean, once all that is pushed ashore the dust disappears, the sand on the beach is very clear. Although all that dirt was in the sand we can still sit there and come away without any of it sticking to our clothes. No matter how much dirt we sit on or lie around in, we should be like the sand at the seashore and make sure none of the dirt sticks to our hearts. Whether we live among sinners, among those who do good or those who do evil, no dirt will stick to us provided we keep our hearts clean. This is a way to make our lives perfectly pure.

As the sand at the seashore is so clean and free of dirt, we must make the hearts of our children perfectly pure. No matter where they go to play, no matter what they sit around in we must make sure they grow up with perfectly clear hearts. The lessons we teach them, the way we bring them up depends on

what we do because they emulate our actions. They try to imitate the words we use like parrots, they try to do what they see us do. If we become angry a child will demonstrate anger in his or her own way; if we swear, no matter what we do, a child will repeat this. A child learns what we teach him or her and then teaches that to his or her own children — this is what follows. We are teachers, we are teachers for the life of our child from the time he is born right until the end. Whatever we teach a child is what he teaches others, a child copies what he sees. If we can present good words, dignified words, beautiful words, words filled with love, with wisdom to a child, he will grow on the path of truth. And if we want to do this, we ourselves must be transformed — this is the greatest teaching for a child.

A cow or a goat grazes and eats grass, then if it yawns the smell we have is the smell of the grass or leaves it ate. If a dog eats fecal matter the smell which comes from its mouth is the smell of excrement. The odor which comes from our mouth when we open it is the smell of something we ate before. A poisonous snake lies in its hole and it yawns too, when it does we identify the stench easily and say, "O, it's a snake!" We know immediately there is a snake close by when we notice the smell. In the same way, as any animal opens its mouth revealing an inner quality, human beings also reveal what is in their hearts and their intentions when they open their mouths, what is inside emerges. Now if the heart is in a good state there is a good fragrance, there are good words, we find words of love, compassion and mercy coming out. For others, for those who are filled with aggression, filled with anger, very harsh words might come out. What is in a person's heart comes out in many different ways. Coming from some hearts we find *sabūr,* inner patience, from some *shakūr,* absolute contentment, from some *tawakkul,* surrender to God, from some *al-hamdu lillāh,* offering all praise to God, and from some hearts we find peace. This

means whatever we think inwardly is seen by others outwardly. We have to think about this.

My very precious children, jeweled lights of my eyes, our life is no better than the glowworm we occasionally find glittering along the way, an insect with a tiny light on its backside. That light has a kind of phosphorescent material, a point which glows brightly when light shines on it. There is a similar point in man's life which shines without his knowledge, the soul shining between the points of birth and death is also like that, one aspect of the seven levels of consciousness or wisdom. Now there are certain birds, a kind of oriole, which catch these glowworms for the nests they build, nests with one room for the husband, a bedroom for the husband and wife, a restroom, some space to store food and other rooms for their children. They collect paddy and grains in the nest, then when the eggs they lay are hatched and the little fledglings emerge, the husband is sent to his own room while the mother bird comes to the nursery to feed the babies with bits of grain. The male catches a glowworm and brings it to the nest, sticking the head of the insect to the wall with a little clay as the tail keeps flickering, giving off a greenish light. And so the insect is a lamp for the fledglings.

When wisdom grows in a human being God's power increases in him, when a man grows from infancy his wisdom increases until he reaches the state of son-God, that is, when the soul merges with the radiance of Allah. His wisdom reaches the resplendence of the sun as he is transformed into light, a state in which he is not to be seen because he is transformed into light, God's resplendence. This is the goal of man's life which we cannot say is ordinary or insignificant. Just as a child grows from infancy to a greater size, wisdom also grows that way in us, starting off like a small child, growing within us. Truth grows in us the same way. God, devotion to God and trust in God grow the same way too. There are children of

gnānam, children of divine wisdom growing inside man; wisdom is one child, truth is another, God is also a child. Similarly, there are three flames, three lights growing within us this way, three Arabic letters, *alif, lām* and *mīm* that become the triple flame within ourselves when we make these three children grow. Then we can see them speaking to us inwardly, offering comfort. In addition to that, a state which is serenity and tranquility emerges within ourselves giving us peace, giving peace offered with compassion and love to everyone around. This is the state of celestial beings, of God, of heavenly beings and those with wisdom, this is the state of the prophets.

When earth was gathered from the four directions to create Adam ﷺ, God made this one fistful of earth, and as Adam ﷺ was created He pressed the light of *Nūr* Muhammad on his forehead. The *Nūr* is plenitude, completeness, that light. All the prophets are just one fistful of earth, the whole world is just one fistful of earth, all this is only one fistful of earth to God. For us, of course, it has become a thousand fistfuls, for us it is countless fistfuls, but for God it is only a single handful. Within the scope of God's vision, each prophet is only a tiny ray, atomic in size. He split the prophets into millions and millions of tiny atoms which He has nurtured. When our wisdom, our abilities, our qualities and actions grow inwardly, our actions, qualities and our beauty flourish proportionately.

Precious jeweled lights, think about this, if a man is destroyed or ruined by his own actions, what can the *annāvi* do? *Annāvi* means teacher, a teacher of wisdom, of mantras, of good qualities, a teacher who shows his student how to make medicines and herbal remedies while teaching him different things about his life. But if a student chooses to push all this aside, if he decides to say, "All right then teacher, I've done everything you told me to," he is foolish.

When a guru or a sheikh tells us something or when a physician gives us medicines we have to try them out, at any

rate, to a certain extent. But if a student says, "I am right, I know," he is like a man who ruins himself with his own actions. What can a man of wisdom do, what can God or a physician do? No one can do anything, the teacher can't do anything. And so before we do something, first we have to reflect inwardly, we have to think somewhat about our own life, and also about living our life for the sake of others, for the sake of bringing peace to others. We must show compassion, we must try hard to wipe away the tears of someone who is crying, we must try to pour at least a little water into the mouth of someone who is hungry. We must try to give someone whose heart is suffering at least a little love, soothe that heart and comfort it. If a man is weeping lull him to sleep, comfort him until he sleeps, until he rests. This is the way we should try to uncover the difficulty of every brother and sister. Try to give them the right kind of comfort and peace, this is the way we too, will have peace.

But if we are obstinate, if we are stubborn saying, "I can do it, he must come to me," this is not a good idea. God sets out to give nourishment to everyone equally whether they ask Him for it or not. He does this, after all, by Himself, providing everything with His compassion because that is His duty. That is the duty of the One who performs this duty, but a man who is arrogant and claims, "I am capable, I am the one doing it," is not doing that duty.

Suppose there are stones on a road, stones which make holes in the tires of thousands of cars, or hurt the feet of those who are on foot, or even cause accidents. Now suppose a bullock pulling a steamroller flattens stones on the road awhile, then leaves it there to lie down in the shade of a tree. Because it's dangerous to leave a steamroller sitting there on the road, whoever takes care of the bullock must come now to comfort it, soothe it, feed it, give it some water, bring it back, harness it and make it pull the roller once again to smooth out the stones

for everyone's sake. God goes on His own to the people who are stone-hearted, makes them yield and do what they have to do. This does not mean that God is diminished when He entices them, makes them do their work — this is, in fact, a great achievement. A man who makes the bullock work gives comfort to a few people who can walk now with ease. And then suppose we say, "Do we need a person, do we need a bullock to do such things? Can't God do all this?" He can do this Himself, He certainly can. In less than the blink of an eye He can create and destroy, He has all that power to create, to protect and take everything back. He certainly has that power.

Sometimes God might see a blazing fire, He might just look on and let it burn: if there is evil before Him, He keeps looking at it and the evil burns by itself. God created everything, He created each thing for a particular reason, to do a certain thing. It was not His intention to do everything Himself, but He has the ability to control it all, to make things happen that cannot otherwise occur. He shows us anything is possible, He is the master because He demonstrates that what is impossible is possible. He is a Father who says, "You do the work." This is the way God teaches everything and protects us all. It is impossible to describe the splendor, the majesty of the One who is alone, the One who is omnipresent, omnipotent, *illallāhu,* the One who gives peace and tranquility to everyone, the One who rules alone. We must try to foster these very exalted qualities, peace, tranquility and unity, and through this blessed achievement He will know our worth, we will be among the fortunate.

My brothers and sisters, God has no form yet He has spoken to all these prophets, to Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, Idris, Isaac, Job and Jacob, peace be upon them all, giving them His admonitions and the commandments which have led us to accept God. We are the children of Adam ﷺ, all of us, and for faith in God we are the tribe of Abraham ﷺ

because true faith in God is exemplified by Abraham ﷺ. For the unity of our birth Adam and Eve ﷺ are our primal father and mother, we are all the children of Adam ﷺ. For faith, for true faith in God, we are the tribe of Abraham ﷺ. Ishmael ﷺ is the example of dedicating ourselves, cutting our attachments completely by offering ourselves in *qurbān,* in sacrifice, to God. Moses ﷺ came to release us from slavery, Moses ﷺ came to release people from Pharaoh's slavery. Now what was this slavery? Do you think the *Banū Isrā'īl,* the tribe of Israel, were only Pharaoh's slaves? No, every child of Adam ﷺ is a slave, slaves to everything, slaves to wealth, slaves to woman, some are slaves to gold, to property and land, slaves to satan, slaves to desire, slaves to everything. This is the slavery Moses ﷺ came to free people from. The Ten Commandments were given to release people from the slavery to all these things, not just Pharaoh's slavery, because man was enslaved by the earth and everything all around.

David ﷺ came for unity. There are the four religions, Zabūr, Hinduism, Jabrāt, fire worship, Injīl, Christianity and Furqān, Islam. Now three of these religions existed before the time of Muhammad ﷺ, and he united these religions by putting them together on one lap, in unity. Jesus ﷺ is the soul. God is One, He has neither form nor shape, He is the One who creates and nourishes everyone. *Lā ilāha illallāhu 'Īsā rūhullāh,* there is no god but God and Jesus is the soul. The soul exists as light. *Lā ilāha illallāhu Muhammadur-Rasūlullāh* ﷺ, there is no god but God and Muhammad ﷺ is His messenger. As five fingers are united to make a hand, Muhammad ﷺ brought unity, all religions became one, we all became the brothers of one family. Muhammad ﷺ came to say there is one God, one father, one mother and one prayer. He brought everyone together praying only to that One in unity, a prayer which brings all living things into a single brotherhood and treats the hunger of everyone as our own, treats every brother and sister as our own. And

there is only one truth, one love for everyone, there is one kind of justice we must all have. This is the way Muhammad ﷺ created a brotherhood of unity.

God has neither form nor shape, but He has ninety-nine *wilāyats* or powers which are His qualities, His actions and the conduct He resonates with, revealing the way He created. Who is God? He is the ninety-nine qualities, He is only to be known through His ninety-nine qualities. His qualities are what we can know as God. The qualities of God, His actions, His conduct, His duty and that truth must be alive in a human being. If they are alive in a human being, if a man puts those qualities into action within himself, this is God. When God's qualities operate in man those duties and qualities are the form of God, He has no other. The three thousand gracious attributes of His ninety-nine qualities are the gracious attributes protecting every living thing, helping every living thing with that compassionate grace, God's grace which soothes every life, which protects and comforts every life.

The action emanating from those qualities which are the light of God, the beauty of God and His majesty, this is the form of God who is without form or shape, this is the quality that gives God form. We must cultivate those qualities in ourselves, and if we do, we can perceive that value, we can recognize God within ourselves, we can see the light, we can see the beauty and color within the light, we can perceive joy. This is certain. We must make God's qualities grow within ourselves, we must foster that truth and make it grow because this is unity, this is the highest ideal for mankind, an ideal which will bring us peace.

My precious jeweled lights, each of us must think about this. May God help us all, may He guide us on a straight, true path. May He protect us here, both here and hereafter, may He reform our hearts, transform our hearts in every way. Make my children live in unity, O God, and take me to You, make

them live with the highest ideals, make their good hearts shine like crystal. My precious jeweled lights, O God, may You unite them and accept all my precious children as Yours, may You accept all responsibility for my children, O God, and protect them. *Āmīn, āmīn.* Bless them with a life free of illness and free of want. May these prayers be heard, may they be fulfilled.

Āmīn, āmīn, as-salāmu 'alaikum wa rahmatullāhi, may the peace and blessings of God be with all of you.

March 9, 1985.

X

Bismillāhir-Rahmānir-Rahīm

With the words *bismillāhir-rahmānir-rahīm* the *Nūr* addresses Allah as the creator, the protector and sustainer, the One who carries out these three functions, and by doing so causes the process of creation to begin. For that reason, we say these powerful words to invoke His protection before we undertake anything in the three worlds, the beginning, this world and the hereafter.

X

Bismillāhir-Rahmānir-Rahīm

Greetings to my children. *Bismillāhir-rahmānir-rahīm,* in the name of God, most merciful, most compassionate, the creator, sustainer and nourisher. We say this when we start any piece of business or any kind of work. When God was by Himself, alone, when He was unmanifest in the darkness of *anāthi* before *āthi,* in the beginningless beginning before the primal beginning, at that stage this word known as the *bismin* came from Him. When He was by Himself, alone, worshiping Himself, when He was not yet manifest and everything was contained within Him, He was enchanted with what He saw in Himself, worshiping Himself, alone, by Himself. He was there alone, worshiping Himself, He was unmanifest, in darkness. This continued for eons and eons, and during that period a light appeared from within Him. His *qalb,* His heart, opened and the completeness of the *Nūr* radiated within His *qalb.* A complete light, the *Nūr* emerged, and the word that resonated then from this perfect *Nūr* was the *bismin* which made this happen.

"Bismillāhir-rahmānir-rahīm, yā Allah, You are by Yourself, You are alone. Everything is within You. You have everything, everything in existence within You, every atom is within You, every living thing and every creation is within You. You have everything within You, and yet You have closed Your ears to all this, You have closed Your eyes to this, You have closed Your

mouth to this, You have closed Your nostrils to this and You have closed Your *qalb,* Your heart, to this. You have closed every part of Yourself, remaining there in this state of darkness, but all those beings within You praise You alone, they are all doing *tasbīh,* remembering You, praying to You. They see You, they are agitated, every atom is moving within You there. You exist oblivious to all this. O God look at it, look at what has manifested from You! *Bismillāhir-rahmānir-rahīm,* You are its creator, You are its ruler and nourisher; the acts of creation, protection and sustenance exist within You. *Bismillāhir-rahmānir-rahīm,* You are the One who carries out these three functions, You are the One who must do these three things, yet oblivious to this, You exist alone, without hearing or listening to the resonance, to the meaning and prayers of these lives. O God look at this, look at Yourself, look at the beings within You."

Then He saw all the universes within Himself, He saw all the living things within Himself, He saw all the power and the grace within Himself. He saw every little atom within Himself, He saw all the sciences, all the maya and the ignorance, the spurious wisdom within Himself. He saw all the sciences, the arts, the businesses, professions and every beauty. He saw all the shapes and forms of birds, of reptiles, He saw the colors of everything, He saw that.

"O Āndavan, O God, all these atoms are praising You." This word, this *bismillāhir-rahmānir-rahīm* was pronounced at that time.

Then Allah asked, *"Yā Nūr,* who are you? Who are you?"

"O Āndavan, O God, as long as You have existed You have had me within You. Your grace has existed within You, and that is the *Nūr,* the completion. This completeness which is Your light is what You called *Nūr. Nūr* Muhammad is the name You gave to Your completeness, the hundred faces merged in completion. If the beauty of all the universes is brought to-

gether, if the essence of all that beauty is polished and made into a face, it would not compare with the millions and millions of beautiful things You gathered to completion and transformed into the *Nūr.* Your beauty resembles this beauty You made complete. This plenitude is Your beauty, the beauty of Your face, of Your grace, this is completeness, Your qualities, Your wisdom. This is within You. It dawned within You and emerged from You, this is what answers You now. O God this completeness is there in Your plenitude as one of Your qualities. One form of Your beauty is this *Nūr,* one of Your names is this name, the *Nūr,* one of Your words is this wisdom, this consciousness, and one of Your powers is this grace. That is the beauty You have named the *Nūr.* You named it, You, Yourself, look!"

This is the explanation which came from His *qalb,* His heart, then Allah saw all the lives, all the atoms moving in their different colors. He saw each of these atoms praising Him, He saw the countless ways each atom moved in worship of Him. Observing this, He spoke, *"Yā Nūr,* you addressed Me with *bismillāhir-rahmānir-rahīm.* What did you mean by that?"

"O God You made everything complete, this name means to create, to protect and to sustain. Now You will create all lives. *Bismin* means to create the world, the creatures, living things and all the beings. *Rahmān* means You are the king, You provide food for all lives, You are the protector, You are the nourisher and ruler of every kingdom, that is *rahmān. Rahīm* means You give them undiminishing wealth, You sustain them. This is Your task, the task You will undertake now, that is what You will initiate with this word." That is what the *Nūr* said.

Now the darkness and torpor within Him receded. All the darkness which had been within Him at the time of *anāthi* before *āthi,* the beginningless beginning before the primal beginning, all that darkness left Him. He Himself had been in the form of darkness, now He was transformed into a light

which became resplendence. He was complete and resplendent everywhere, seeing everything within Himself before He began to create all the beings. At that moment when the *Nūr,* that beauty and grace emerged from Him, He understood Himself. The period of time before this happened is called *anāthi,* darkness. The period of time when this grace emerged from Him is called *āthi,* and the period when He understood everything, when creation began, is called *awwal,* the beginning. *Āthi* refers to the time when the grace within Him emerged, and *anāthi* refers to the period when He was in darkness. When the darkness within Him receded He continued as light, while the darkness which left Him is known as maya, as illusion — darkness and torpor are called maya. As long as there is darkness, maya is there and the torpor of darkness is also there. God, light, maya and darkness are eternal, maya will be there forever, darkness will be there forever. Until the world ends darkness and maya will exist, yet God and the light of God will also exist.

God tells us the completeness of His light will always exist, but what difference can we say is there in God before the darkness left Him and afterwards? When darkness and maya left Him He was named God, then the three thousand gracious qualities emerged within Him while the qualities of selfishness, of racial prejudice, blood ties to a wife and children, the qualities of anger, sin, hell, hastiness, impatience, the sense of difference between 'you' and 'I' left Him. Color prejudice, religious prejudice, all the prejudice of caste, race and religion, all selfishness left Him. Hunger, disease, old age, death, maya, illusion, desire, torpor, mind, karma, evil, sin, hell, all these qualities left Him, and He acquired the name God. When birth, death and maya completely left Him He became the king of God's kingdom with three thousand gracious attributes, with His *asmā'ul-husnā,* the one hundred divine names, His perfect light and the compassionate qualities of tolerance, peace,

patience, justice and truth. He is God, the One who has neither form nor shape. When His shape left His form changed and He became light. His form had been maya, it had been night and desire, what left Him was the form of torpor. Now He is light in completion.

In the same way, if these qualities leave us, what remains is God. God tells us that His power and maya do not die, but maya cannot appear in the presence of God's power, His light. Torpor, karma, sin, doubt, satan, darkness, maya and selfishness do not appear in His presence, neither do anger and sin, none of these things can appear in His presence because He is a power who controls, who rules them all, a power who eliminates torpor. Because this power exists in Him He is called God, He is called my God. Because He has no selfishness He is God. He has no hunger and therefore He is God, He has no wife and therefore He is God, He has no children and therefore He is God, He has neither birth nor death and therefore He is God, He has no desire and therefore He is God, He has no selfishness and therefore He is God, He has no pride and therefore He is God, He has no anger and therefore He is God. He has none of these qualities and that is the reason why He is called the sustainer, He is called God. The qualities which left Him at that time are called maya, whatever left Him is called karma, whatever was eliminated from Him is called darkness, maya, satan, devils, demons, hell, all that is known as hell.

Then God said to the *Nūr*, "*Yā* Muhammad, *yā Nūr* Muhammad, what you have said is true, you say all praise belongs to Me. You who are My light gave Me that explanation when I was in darkness, is that not so? In the same way, a light will emerge from whoever controls himself, forgetting the world, discarding everything, concentrating on himself. A light will emerge if he understands himself. That is the completeness which will emerge from man giving him an explanation of his birth, his

death, his maya and his torpor. Every explanation will be given to him in the form of vibrations which are the grace, the resonance of wisdom. This is the explanation of the *Nūr,* this is the resonance of grace, this is My explanation." God said, "The understanding of this treasure will come to your family of mankind alone among all My creations, it will resonate giving this explanation to whoever reaches that state. Just as I understood and eliminated these things, whoever knows this will eliminate all the darkness, the maya and torpor within himself. If they leave him, I am he, he will attain completion, he will attain light, he will attain plenitude, this plenitude is his." God said this.

"*Yā Nūr,* I now make My completeness, My light and My beauty your form. Because you came from My form, because your beauty came from My face, from My *qalb,* My heart, because that completeness came from Me I name you *Nūr* Muhammad. This is who *Nūr* Muhammad is, it is the beauty which came from My *qalb,* it is My grace. I will make you a messenger for all My creations, I will make you *perr arivu,* divine luminous wisdom, I will make you the *jōthi,* the radiance of wisdom, I will make you plenitude, I will make you completeness, I will give you one hundred names, one hundred qualities and My beauty. This I will make My face, this I will make My body, this I will make My face. The name I give you is *Nūr* Muhammad, I will make you My messenger and send you to live in the *qalb,* the inner heart, of every human being. When a human being understands you, makes you shine and understands this explanation, on that very day maya will leave him just as it left Me. All the qualities which left Me are the creations of maya, of illusion, they will leave him. Whoever has qualities like these which leave him as they left Me is good, he is God. Tell the people to rid themselves of this state of maya.

"What you told Me, what you said to Me, that *bismillāhir-rahmānir-rahīm* is the beginning of a human being. When he or

she sees you after that, in proportion to his intention, his vision and the state of his *qalb,* the period of his birth ends, the period of maya ends, the period of darkness ends, his time of *anāthi* is over, the time of his ignorance is over. The time of torpor ends, the period of silence ends, the period of desire ends. That period ends and he is at the beginning, he becomes *āthi,* the light, he becomes man — when man appears he is the *āthi,* the primal beginning. When understanding and light emerge and maya disappears, he becomes *awwal,* the time of creation, he becomes the beginning of the beginning of all creation. He must understand the meaning of this. Tell them this, I want you to teach it to each *qalb,* each inner heart. May you say the word, this *bismillāhir-rahmānir-rahīm* to each *qalb."*

This Arabic word was recited at the beginning, and that is the reason why you should say the word as you begin to do anything. This is the origin of the word. When you start something you say *bismillāhir-rahmānir-rahīm* — I don't know why people do say it, but this is the meaning of *bismillāhir-rahmānir-rahīm* — You are the creator, the protector, the sustainer, may You protect and nourish me. In the beginning, now and in the future, at my death, now, in this life and in the beginning when I first appeared, may You protect and sustain me in these three worlds, *bismillāhir-rahmānir-rahīm.* And so whenever you begin something, say this word, that is the reason to say the *bismin.* There is so much more to explain about it. Just as maya departed and light appeared in God, when the qualities of maya leave our *qalb,* when they leave our consciousness and our truthful *īmān,* our absolute faith, then wisdom, light, the *Nūr* and completion appear within us, then our birth is cut. Illusion is destroyed, satan is destroyed, hell is cut, anger leaves us, sin leaves us, selfishness leaves us, hastiness leaves us, the distinctions of 'you' and 'I' leave, all the prejudice of race, sect and color leaves, that sense of my race, your race, my religion, your religion all leave. Then God is God, God worships God,

God's qualities are known as God. This is the meaning of the *bismin.*

To have certitude in this is called *īmān,* absolute faith, and the light of that *īmān* is known as *īmān* Islam, as purity. This Islam is His completeness, this completeness proclaims there is nothing other than Allah, nothing can be compared to Him, He is infinite, everlasting, eternal. This is that completeness, this is Allah. To say nothing exists but Him is *īmān.* Everything dies, everything disappears; every creation dies, everything dies. That One is the only One who never dies, who is eternal, who beckons all lives, who pronounces judgment on all lives, who sustains all lives, who embraces all lives and comforts them. This is the treasure who controls all living things, who pronounces judgment, who creates, who protects, this is the treasure who does everything, a mysterious treasure who shines without form. This is light, but unlike the light of the sun or the moon, it cannot be discovered by an atom or a non-atom, it can only be discovered by *insān's* love within love, by true man's love within love. God can be found only in God's qualities. God's beauty can be found only in God's beauty, God can be found only in His wisdom, God can be found in His grace, His tolerance, His patience, His equality. This means that you will only understand Him when you gaze intently into His qualities. If you do not have that point, you cannot detect Him with atoms or currents or instruments, with science or magnets, He cannot be known with any of this. He can be understood through His qualities, He can be known through His qualities, that is the mystery. If you can understand it, this is what is known as the *bismin.* This is the beauty of *īmān,* of faith, certitude and determination.

Āmīn, āmīn, yā Rabbal-'ālamīn, O Lord of the universes.

November 8, 1973.

XI

The Meaning of the Arabic Letter Alif

To comprehend the nature of completion we need to understand how we become a diacritical mark giving sound to the silent letter *alif*, Allah. Three diacritical marks produce the three sounds of *alif* for creation, protection and sustenance: Allah who is One, the *Nūr* which is the radiant light of creation and the *Qutbiyyat* which is divine analytic wisdom.

XI

The Meaning of the Arabic Letter Alif

God has kept a point within Himself, He has kept it in Himself. Of all that He has created, man alone never says enough no matter how much God gives him. There are several things to think about here: even when a man has just a little time left before he dies he does not say, "I've had enough." Even when he is unconscious he has some inner memory still wanting this or that. Man's monkey mind wants to gather everything it sees, store it all and taste it. No matter how much God might have given him with His grace, he never says enough. Until the very end he never says, "O God this is enough for me." But there is one exception, and that is the food he is given at mealtime. He eats to his limit and says, "This is enough now, enough, I can't eat any more, I don't want any more." Only then he says, "This is enough for me." Whatever else he may be given he never says enough. This is a truth man has discovered, this is the only thing his mind has learned to say enough to, he never says this is enough about anything else. "For now," he says, "This is enough, but for the next *waqt,* the next time?"

Another point to consider, those who are created with fire, the jinns, fairies and satans never lose that arrogance of the 'I.' Whether something is good or bad they insist nothing is more important than they are, they always have the arrogance of

thinking no one is more important than they are, a quality which comes from the fire in their body. The characteristic, the quality which will not admit to enough is the quality of Adam or the earth which is also in the body. Both the arrogance of 'I' and anger are characteristic of the fire which harms other living things, which hurts other living things, they belong to satan. The characteristic of a person with these qualities, no matter how much wealth he is given, no matter how much wisdom or truth he is taught, remains satanic. Satan can never avoid leading someone astray, cannot avoid hurting someone, he is never satisfied enough to say, "I've led so many people astray, this is enough for me now." He never does that, he never says, "I am satisfied," never says, "This is enough, I've led so many people to hell already, I have destroyed all the different things their prayers have accomplished, now let me be quiet."

Earth has another quality. It never says, "God made many, many creations with me and He gives them all back to me. It's enough, I will not consume them any longer. Don't give me these bodies, these lives any longer, it's enough." The earth does not hold things without destroying them, it consumes them. This is a characteristic of earth. Now consider creatures like birds and some animals which have a certain quality or characteristic, they do not gather things to store them, they do not have the characteristic which saves for tomorrow, for later. Every day they go in search of food, these birds and animals have one specific quality, eating for a particular time, rubbing their noses, feeling hungry, then wanting to eat again. They keep eating until it's dark, they come out at dawn, hunger keeps them eating until it's dark. They do not have the characteristic which says enough or the wisdom to know they are full because they have satan's fire in them, they have these five, earth, fire, water, air and ether which burn whatever they eat. This is the reason they set out to eat as soon as it's light; they

feel hungry until it's dark and keep eating endlessly. They might have small stomachs, but they never say enough; now why is that? Because they do not have the consciousness which says enough, and so as long as there is daylight they dig in the ground, they eat grass or worms or fruit, they search continually without the consciousness that food is being burned away by fire, without recognizing their stomachs are full. Such deficiencies exist among these creatures.

There are several considerations. You can never give man enough to satisfy him, no matter how much God gives him he never says, "It's enough." Give him a kingdom and he'll say, "O, I want a beautiful woman!" Give him a beautiful woman and when she ages a little he'll look at someone else and say, "O, give me this beauty!" He keeps asking for everything he sees never saying enough. This is a characteristic of man. Food is the only exception, of all the things God created, this is the only thing he'll say enough to, enough for now; he will not say enough to anything else. Man must understand these qualities, he must understand completion, satisfaction.

The resonance of Allāhu is a power within man, a power without sound, without form. It is a point, a mystery, it is a vertical line, a number, One. Certainly there is no one, nothing else like Him. We call it One, and that is also the Arabic letter *alif.* Tamil, which uses a different notation for this number, has a character called a *kana;* in Arabic the same character is used for the number one and the letter *alif;* English also uses a vertical line for the number one. This is what you call it, one, the next number is two. Tamil puts two *kanas* side by side for the number two, Arabic uses a little semicircle attached to a vertical line for the two. In Arabic that single vertical line is one, it is *alif,* it is Allah. The same line signifies the letter *alif,* the figure one as a unit, and it also signifies Allah, the beginning. It is a combination of language, God and an astrological number. The soul, God and the *Qutb,* the divine luminous explanation, are

the three powers which are the triple flame within the *alif.* The *alif,* the number one, has these three powers within it. The three powers which are in the *qalb,* the inner heart, are Allah, His grace which is the *Qutb* and Muhammad. Allah, the *Qutb* and Muhammad, that ray of light which is the *rūh,* the soul, are within the *alif.* Within the *Qutbiyyat,* the state of divine analytic wisdom, there are eight hundred billion powers, but what is within Muhammad cannot be described. All God's rays of light are within Muhammad. However many rays of light come from His power, they are all within Muhammad, and He is limitless. You cannot say what is within Allah, you cannot describe this or say what it is. Nothing can be compared with Him.

Allah is called *alif.* The letter we call *alif* has no sound by itself, it just sits there without sound — that power which is Allah, God, is there within creation and within *insān,* man, as well; but it has no sound, it does not speak, it has no form. This Allah, this *alif* is a word without sound. There are seventy thousand worlds, eighteen thousand universes and fifteen spheres in the *alif,* all this is compressed within it there. That power which is here in the *qalb,* the inner heart, has no sound, that power which is called Allah was in darkness in *anāthi,* the beginningless beginning before *āthi,* the primal beginning. When He was in darkness worshiping Himself without any sound, in silence, that state identified with the word Allah was in *anāthi,* the beginningless beginning. A vertical line signifies the power keeping everything within itself, existing in silence, without sound, it signifies that power called Allah which exists here within all creation. In *anāthi* He existed in darkness, looking at Himself in silence, without sound. While He was in this state a sound came from Him, a sound coming from the *qalb,* the inner heart of that power. The emergence of this sound marked the beginning of *āthi* after *anāthi,* the time of darkness. In *anāthi* the *alif* remained standing with an open mouth, with-

out the sound of Allah. There was no one to understand what sound was until the power of *Nūr* Muhammad emerged from Him.

The *Nūr* is His plenitude and the meaning of Muhammad comes from two words, *muham* means face and *aham* means heart, the beauty and light of His form which emerged from Him. They are what the sound came from. When *Nūr* Muhammad emerged the *alif* acquired a certain diacritical mark. Now Allah has no equal, no helper. The name of the power, the beauty, the *Nūr,* the plenitude which emerged from Him is the *fathah,* a diacritical mark placed above the *alif.* Before this, the *alif* existed without sound. As soon as the *fathah* was placed above it the *alif* became *alif fathah.* When the beauty, the plenitude of the *Nūr* emerges from Him the sound *a* is heard which points to Him and explains that He exists. The sound of *Nūr* Muhammad emerging from Him issues with His resonance; the *a* is a sound that must originate here in the *qalb,* the inner heart, where Allah exists. The *sūrat,* the body, of *Nūr* Muhammad must be formed to produce that sound, and what does it come from? It must originate in Allah, it must be formed with the power of *īmān,* of faith, certitude and determination — this is the form of the *Nūr* which rises from that plenitude. What makes the sound come forth is Muhammad ﷺ, the messenger, and messenger means a person who brings forth His sound, displaying it so that His power is revealed. This is who the prophets are, this is *Nūr* Muhammad, this is the *Nūr,* plenitude, this is divine luminous wisdom, the sound which reveals His power.

The sound *a* was given to the *alif* which had remained silent with its mouth open. When the diacritical mark was put below the *alif* it became the *alif kasrah* producing the sound *i.* When *alif kasrah* emerges it is *i.* This is the *dunyā,* the world, Adam and Hawwā', Adam and Eve ﷺ, the *rūh,* the soul. *Alif dammah* is the sound *u.* There are three sounds *a, i* and *u,* Allah, Adam and the *Qutb,* the three sounds of *alif* for creation, for

protection and sustenance. Here is the explanation: Allah is One, the *Nūr* which is creation appeared from Allah, and that is the *i*. The *Qutbiyyat,* the *u,* the sound Allāhu appeared from the *i* which must come from the *alif* where Allah exists without sound. The sound *a* must come from that *alif* through Muhammad, the *Nūr* must emerge from there and so must wisdom. The sound *a* has to be made from something that is soundless. This power has to come from the *alif,* and the sound of the *Nūr* must emerge. When this sound issues forth the *dammah,* the *Qutbiyyat,* divine analytic wisdom, is put above the *alif,* and then the sound *u* is heard. The One exists in *anāthi,* the beginningless beginning, the other appears from that One as His messenger performing the act of creation. With the sounds *a, i* and *u,* Adam ﷺ, the *rūh,* the soul, and the body are created. *Bismillāhir-rahmānir-rahīm* performs the task of creation. The *a, i* and *u* become *bismillāhir-rahmānir-rahīm,* in the name of God, most merciful, most compassionate, the creator, sustainer and nourisher.

The *kalimah, lā ilāha illallāhu Muhammadur-Rasūllullāh* ﷺ, there is nothing other than You, O God, You alone are Allah and Muhammad is His messenger, this *kalimah* has twenty-four letters in Arabic which are the twenty-four prophets. These are the *kalimahs,* the pure words of faith, for eight prophets: *lā ilāha illallāhu wa innī Ādam safīyullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Adam is the pure, the chosen one of God. *Lā ilāha illallāhu wa innī Nūhun-najīyullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Noah is the one saved by God. Notice that each time you say *wa innī* it means another prophet will follow, another prophet will follow. *Lā ilāha illallāhu wa innī Ibrāhīm khalīlullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Abraham is the friend of God. *Lā ilāha illallāhu wa innī Ismā'īl dhabīhullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Ishmael is the

sacrifice to God. *Lā ilāha illallāhu wa innī Mūsā kalīmullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Moses is the one who spoke to God. *Lā ilāha illallāhu wa innī Dāwūd khalīfatullāh,* there is nothing other than You, O God, You alone are Allah, and indeed David is the caliph of God. *Lā ilāha illallāhu wa innī 'Īsā rūhullāh,* there is nothing other than You, O God, You alone are Allah, and indeed Jesus is the soul of God. *Lā ilāha illallāhu wa Muhammadur-Rasūlullāh* ﷺ, there is nothing other than You, O God, You alone are Allah, and Muhammad ﷺ is the messenger of God. *Wa Rasūlullāh* means there will be no more prophets. This was made final when that sound came forth, what appeared from the One ends here. It appeared from Allah, it appeared from silence and returns, ending in silence.

This power which is Allah who existed in *anāthi* is within *insān,* man; the *rūh,* the soul, must bring out this power. The plenitude, the beauty of Muhammad ﷺ and the qualities of *Nūr* Muhammad must come from Allah, from that silence. When they emerge they reveal the sound *a* from which the *Qutbiyyat,* the divine explanation, emerges. Without the diacritical mark, the *fathah,* the *alif* had an open mouth and no sound, there was nothing to produce the sound of Allah. When that *fathah* which is the *Nūr* emerged from Him it breathed the sound *a.* When the light of the *Qutbiyyat* emerged from this breath there was conversation, and *alif dammah* produced the sound *u,* a sound that resonated throughout creation. *Anāthi* was the beginningless beginning which came first, then a manifestation emerged from within Him and it was *āthi,* the primal beginning, then when the *Qutb* began to speak it was called *awwal,* the time of creation. *Anāthi* is the beginningless beginning, Allah. The plenitude which emerged from Him is the *āthi:* creation which is *awwal* emerged from the *āthi.* When the conversation began creation came to life. All lives began to speak as the sound came out. The sound *a* came from the

open-mouthed silence, all living things began to speak. We have to develop these three within that power which is Allah who exists in each of us without sound, in the *qalb,* the inner heart. This power is there without equal, without a helper, a power existing in silence. If we look intently at that silent power with His three thousand gracious attributes, His qualities emerge from that power, and when they do we become light, the sound *a* comes into existence. The *Qutbiyyat* emerges from it when this sound is heard, then the resonance of Allāhu is heard and the conversation begins. Every living thing in creation starts to speak, they speak of what they need, they begin to worship.

This is the way Allah's power exists within us, but wisdom must dawn, those qualities must appear in us, we have to acquire the qualities which are within Allah. These qualities are the *Rasūl* who is known as the plenitude, as *Nūr* Muhammad. The *Qutbiyyat,* the *dammah,* rises from these qualities, this is what speaks. This is *gnānam,* wisdom, the treasure which speaks to all the universes, the treasure within man. How many are we talking about? One, He is Allah within whom His messenger emerges as man-God, he is Allah's messenger. Muhammad ﷺ reveals His secrets and His qualities. There is a *hadīth,* a tradition, which says we must become the Muhammad ﷺ of Allah to pray to Allah, we must become Muhammad ﷺ. Allah sent all His *wahys,* His revelations, to the Muhammad ﷺ of Allah. To converse with Him we must become Muhammad ﷺ, which means we must become His qualities, His beauty. *Muham,* the face, and *aham,* the heart, are Allah's beauty. The three thousand attributes are His power with which we must speak to Him. If we want to speak to Allah we have to acquire these qualities, we must reach Him. Where are these qualities? Here, in the *qalb,* the heart. When we acquire these qualities we become Muhammad ﷺ, when we become Muhammad ﷺ we are able to speak to Allah, we can talk to Him. Where does His conversation come from? It comes from His *rahmat,* His *Qutbiyyat,*

the power of His grace which understands the meaning of all the universes, which speaks to all living things. There are three powers in *anāthi,* in *āthi* and *awwal,* in the beginningless beginning, the primal beginning and the time of creation. When His powers emerged and the conversations began creation manifested. We must also make something manifest: Allah's power is within us this way, without sound, without form or shape. It does not speak, it exists in a state of silence as it did in *anāthi,* it is without beginning or end. This power must be brought forth from God's power, this is divine luminous wisdom. This wisdom must dawn, these qualities must emerge, and when they do it is *Nūr* Muhammad who converses with God.

There are twenty-eight letters in the Qur'an one of which is *amāvāsai,* the dark of the moon, the other twenty-seven compose the form of *insān,* of man. According to the *'ilmunnujūm,* astrological calculations, there are twenty-seven stars. In Arabic the twenty-seventh is the star of *mi'rāj,* ascension, the *mi'rāj* of *insān.* Once you understand this twenty-seventh star, who are you? Muhammad ﷺ, because it is said that the moon of the twenty-seventh day speaks to Allah on *mi'rāj.* The twenty-seven stars are in the *sūrat,* the body, of man who will know the twenty-seven stars if he knows his *sūrat;* he will know what these stars are. The twenty-five prophets are twenty-five stars, the twenty-sixth is the *rūh,* the soul, the twenty-seventh is *Nūr* Muhammad and the twenty-eighth is Adam. The twenty-seventh star is *Nūr* Muhammad who speaks to Allah. These twenty-seven stars make up the *sūrat,* the form, of *insān.* Now the *sūrat* of *insān* has twelve *rāsis,* twelve signs of the zodiac, and twenty-seven stars. These twelve *rāsis* are the twelve openings of the body, three below and seven on the face which make ten, another one between the eyebrows and the *'arsh* on the crown of the head, which is the twelfth. They are the twelve *rāsis,* the signs of the zodiac, twelve stars divided into four groups. Ten of these, the Ten Commandments, stand for

things which must be discarded. These ten are the navel, the place of birth, the anus, two ears, two nostrils, two eyes and the mouth.

In the *'ilmun-nujūm,* in astrology, nine of them are called the *nava kirahangal,* the nine planets, *nava* means nine. The signs which have an effect on man are the bull, the goat, the lion, the fish, the ram, aquarius, the bow, scales, virgo, gemini, the crab and the scorpion. Nine of the openings represented by these signs are called the *nava kirahangal,* the nine planets. The tenth opening which is cut and closed is the navel, the gateway of satan. Ten openings can be explained as the Ten Commandments given to Mūsā, to Moses ﷺ. You have to understand the meaning of these ten openings, these Ten Commandments. Since the two external eyes are hell, instead of looking through them, look from within; the right eye has the force of the sun, the left has the force of maya, the force of the moon, a force which pulls in colors. The right ear has the power of wisdom, of the *Haqq,* the truth, the left ear has the force of the *nafs,* base desires, while the right nostril has the force of intellect, and the left nostril has the forces or energies of the sixty-four arts. The teeth on the right side chew, they understand explanations and discover tastes, on the left side the teeth only help to grind your food. Sixteen of the thirty-two teeth are poisonous, the other sixteen have the force with which astrological calculations are made. Now the tongue holds hell, fire, water, air, foul smells and the seven hells, but the inner tongue has the taste of wisdom, of *īmān,* absolute faith, of Muhammad ﷺ and the *Qutbiyyat* ﷺ, the divine explanation. There is an inner tongue which knows this taste; it is heaven, the outer tongue is hell. The navel belongs to satan, the urinary opening belongs to illusion, it is the entrance to hell, to maya. The anus, the opening for fecal matter belongs to fanaticism and arrogance. These are the inner and outer meanings of the Ten Commandments.

In addition to the Ten Commandments, which are also ten

rāsis or ten signs, are the *'arsh* and the *kursī*. The *kursī* is the gnostic eye, the opening of the eye of *gnānam,* wisdom, of the *Qutbiyyat;* the *'arsh* is the throne of Allah. These twelve make up the twelve *rāsis* we must use to analyze the body. The twelve are divided as well into four groups of *rāsis,* the earth *rāsi,* fire *rāsi,* air *rāsi* and water *rāsi* which stand for four religions: Zabūr or Hinduism which is earth; Hanal or fire worship which is fire, the sun, the moon; Injīl or Christianity; and Furqān or Islam. These four religions are four signs man must understand within his body, he must understand these four *rāsis* within his own body, understand who he is. The four explanations or four steps which lead to this understanding are called *sharī'at, tarīqat, haqīqat* and *ma'rifat,* four steps which are four religions. On the first step we ask questions, "Where do I come from, who am I?" Then we understand how our actions are right or wrong. Once we understand what is right and what is wrong we ask, "Where was I before this, what was that treasure?" Have the certitude that the treasure exists, understand that there is a treasure. And when we do, if we have the right understanding, we will know the treasure must exist and know that treasure is Allah even though it has no sound. We must have certitude that this is so. This is *sharī'at.* The next step is *tarīqat* in which we remain with this treasure without any doubts, we stay with it. Next comes *haqīqat,* the third step where we commune with Him in close proximity, and in *ma'rifat,* the fourth step, we overcome the ten sins and the idea of day and night. We are in constant communication with Him in light, there is no night, there is no day. This is *gnānam,* exalted wisdom. We have to understand these explanations, we have to understand the *'ilmun-nujūm,* the astrological calculations of the body.

There are twenty-eight letters which make up *insān,* man. The *Al-hamdu Sūrat* is the form of *insān;* this *Sūratul-Hamd* has one hundred and twenty-five letters which are the one hundred and twenty-four thousand prophets. *Nūr* Muhammad is a

treasure transcending beginning and end, and, for this reason, is the treasure of *anāthi,* the beginningless beginning, Allah's treasure which appeared from Him and disappeared in Him, the treasure which is His grace. In addition to this are the one hundred and twenty-five letters in the *Al-hamdu Sūrat* and one hundred and twenty-four thousand prophets, the five letters. This is the *Sūratul-Fātihah,* the Opening Chapter of the Qur'an, this *sūrat* is *insān,* man, within whom God's *rahmat,* His grace, His benevolence and all His secrets exist. All the prophets are there, satan is also there within *insān.* The six thousand, six hundred and sixty-six verses of the Qur'an, all the *ahādīth,* the traditions of the prophets, are there. A true human being is within *insān,* as well as satan and animals like dogs, foxes, hens and storks; *hayawāns,* wild beasts, are there, an *insān kāmil,* a perfected being is there, Allah is there, the *Nūr* is there, hell is there, heaven is there. Whatever a person lives within is what that person receives. Understanding this, knowing what you want and getting it is the *sūratul-insān,* the inner form of man which is also called the *Sūratul-Fātihah.* You do not need to go anywhere for this: Allah is there without sound. Make that treasure vibrate with the treasure within Him.

Allah is there without sound. The sound *a* must come from Him through the use of His treasure, the sound *u,* the *Qutbiyyat* must rise with His grace. Only when that sound originates there is it *gnānam,* exalted wisdom. And that is Allah, that is His conversation, His speech. At that station there is no difference, it is Allah who speaks, nothing else, man is nothing. If Allah resonates man is not there, Allah must speak, He must be the One to speak, He Himself must talk. This is the meaning of *alif:* Allah. There are many more meanings in the *sirr,* the secret, of *alif.* One *alif* has seventy thousand *nuqat* or diacritical marks, and within each *nuqtah,* each mark, there are seventy thousand *sukūns,* another diacritical mark. Within each *sukūn* there are seventy thousand *fathahs,* within each *fathah* there are

seventy thousand *kasrahs,* within each *kasrah* there are seventy thousand *dammahs,* within each *dammah* there are seventy thousand *maddahs,* within each *maddah* there are seventy thousand secrets, within each secret there are seventy thousand mysteries, within each mystery there are seventy thousand kinds of creation, within each kind of creation there are seventy thousand groups or families. Only one group of the seventy thousand families is the family of man. That family of man is the *Nūr.* The qualities and plenitude of the *Nūr* are Allah. An *insān kāmil,* a perfected being, understands this, and we must understand it. This is a small explanation of the letter *alif.* We cannot come to the end of its meaning in this *qiyāmah,* in this era of creation. Even if we were to keep explaining it *qiyāmah* after *qiyāmah,* era after era, we would not arrive at the end of the explanation.

Āmīn, āmīn, yā Rabbal-'ālamīn, O Lord of the universes.

July 13, 1973.

Glossary

The following traditional supplications in Arabic calligraphy are used throughout the text:

ﷺ following the name of the Prophet Muhammad or *Rasūlullāh* stands for *sallallāhu 'alaihi wa sallam,* may the blessings and peace of Allah be upon him.

ﷺ following the name of a prophet or an angel stands for *'alaihis-salām,* peace be upon him.

ﷺ following the name of a companion of the Prophet Muhammad ﷺ, a saint or *khalīfah* stands for *radiyallāhu 'anhu* or *'anhā,* may Allah be pleased with him or her.

(A) indicates an Arabic word.

(E) indicates an English word.

(H) indicates a Hebrew word.

(P) indicates a Persian word.

(S) indicates a Sanskrit word.

(T) indicates a Tamil word.

(U) indicates an Urdu word.

'abd (A) Slave; a slave of God; a person completely surrendered in the service of God.

adcharam (T) Letter or symbol.

Ahad (A) One; referring to God in His absoluteness.

ahādīth (A) (sing. *hadīth)* In Islam, authenticated accounts of the acts and words of the Prophet ﷺ; a true account handed down.

aham (T) The heart; the beauty of the heart.

Ahamadiyyah (A) *See haqīqat Ahamadiyyah.*

āhāyam (T) The element ether which contains color, light, sound; outer space and sky.

Āhāyavāni (T) The god of ether; deity of illusion.

aiyā (T) Father; elder brother; a term of respect.

aiyō (T) An exclamation, alas, O no!

ākhirah (A) The hereafter; the next world; the divine world; the kingdom of God.

Akkini Bagavān (T) Hindu deity of the element fire.

'ālam (A) (pl. *'ālamīn)* World; cosmos; universe.

'ālamur-rūh (A) The world of souls.

'ālamus-sirr (A) The realm of the secret, the hidden.

al-hamd (A) The five letters, *alif, lām, mīm, hā'* and *dāl* of the Arabic alphabet; the perfected body of praise; the *alif* is Allah, the *lām* is the *Nūr,* the radiant light of God's plenitude, the *mīm* is Muhammad ﷺ, the *hā'* is the physical body and the *dāl* is the *dunyā,* the world.

al-hamdu lillāh (A) All praise belongs to Allah, to the glory and greatness who alone deserves all praise.

Al-hamdu Sūrat (A) The Chapter of Praise; another name for the *Sūratul-Fātihah,* the Opening Chapter of the Qur'an.

alif (A) The first letter of the Arabic alphabet which stands for Allah, the One.

Allāhu (A) Allah; God; the resonating One.

Allāhu a'lam (A) God alone knows.

Allāhu ta'ālā Nāyan (A & T) Our exalted Lord who is God.

amāvāsai (T) The dark of the moon.

ambiyā' (A) (sing. *nabī)* Prophets.

āmīn (A) May it be so.

ammā (T) Literally mother; a term of respect.

anāthi (T) The beginningless beginning; the state in which God was alone meditating upon Himself; the period before the beginning of creation when Allah was alone in darkness, unaware of Himself; unmanifest.

Anāthi Muhammad (T & A) The unmanifest; the first of the nine *Muhammads;* the name given in *anāthi,* the beginningless beginning, to the *Nūr,* God's resplendent light.

anbu (T) The purest love.

Āndavan (T) God.

ānmā (T) The spirit; one of the three aspects of the soul, *ānmā, āvi* and *rūh.*

Anna Muhammad (T & A) The fifth of the nine *Muhammads,* the food and nourishment for each life. *See also rizq.*

Annal (T) Lord.

annāvi (T) Teacher of wisdom.

appā (T) Literally father; used collectively to mean brothers and sisters, friends.

'aql (A) Literally intelligence or reason; faith; the faith used to understand the *haqīqat qalb,* the heart of truth.

'aqlul-īmān (A) Absolute faith.

arivu (T) Subtle wisdom; the fifth level of wisdom or consciousness.

'arsh (A) The throne of God located in the crown of the head; the plenitude from which God rules.

'arshul-mu'min (A) The throne of the *mu'min,* the pure believer.

Āru Muhammad (T & A) The six *Muhammads: Annal Muhammad, Anāthi Muhammad, Āthi Muhammad, Awwal Muhammad, Nūr Muhammad, Gnāna Muhammad;* variant of the nine *Muhammads.*

arwāh (A) (sing. *rūh) See 'ālamur-rūh.*

ashāb (A) Companions of the Prophet Muhammad ﷺ.

asmā'ul-husnā (A) The ninety-nine beautiful names of Allah.

'asr (A) The late afternoon prayer; the third of the five daily prayers in Islam.

as-salāmu 'alaikum (A) May the peace and blessings of Allah be with you.

as-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu (A) May all the peace, the bounty and blessings of God be with you.

astaghfirullāhal-'azīm (A) A prayer asking forgiveness from Allah, the supreme.

āthi (T) The primal beginning; the period following *anāthi* when the *Nūr,* God's radiant light, and the *Quth,* the divine explanation, manifested within Allah; the period when the first sound or vibration emerged. The *Āthi* is also used as a name of Allah, the primal One.

Āthi Muhammad (T & A) One of the nine *Muhammads,* the primal, manifest *Muhammad.*

Āthi param jōthi (T) The luminous, radiant light spreading everywhere in perfect completeness; the form of light existing within all lives; Allah.

Āthi Rahmān (T & A) The primal, merciful One.

āthivairavan (T) The name of satan whose poisonous saliva became the dog of desire, that is, the evil qualities of desire and arrogance.

a'ūdhu billāhi minash-shaitānir-rajīm (A) I seek refuge in God from the evils of satan, the rejected.

auliyā' (A) (sing. *walī)* The saints who are close to God.

Auwai (T) A Tamil epic poet.

awwal (A) The period when forms were created, when the soul was surrounded by form, when each creation took shape; the period when the six kinds of lives, earth, fire, water, air, ether and light, were placed in their respective forms.

Awwal Muhammad (A) The third of the nine *Muhammads;* the emergence of creation.

āyat (A) A verse of the Qur'an; a sign or miracle.

badushāh (P) Emperor; also used for Allah, the king of kings, the Lord of all kingdoms.

Badushāh Muhaiyaddeen (P & A) The emperor Muhaiyaddeen.

bahr (A) Ocean.

bahrul-'ilm (A) The ocean of divine knowledge.

Bāmā (T) Another name for Sīdēvi, a character in a story representing good qualities. *See also Sīdēvi, Mūdēvi.*

Banū Isrā'īl (A) The tribe of Israel; the Israelites.

bhakti (S) Devotion.

bismillāhir-rahmānir-rahīm (A) In the name of God, most merciful, most compassionate, the creator, sustainer and nourisher.

bismin (A) A shortened form of *bismillāhir-rahmānir-rahīm.*

burāq (A) The creature which takes Muhammad on *mi'rāj,* ascension; it has the face of maya, a woman, the legs of an elephant, the chest of a tiger, the back of a donkey, the jeweled wings of a peacock and the tail of a horse.

dāl (A) A letter in the Arabic alphabet, corresponding to the English consonant 'd,' which stands for the *dunyā,* the world.

dammah (A) An Arabic diacritical mark producing the sound 'u' following a consonant over which it is written.

Dastagīr (P) Literally the helping hand; Lord.

daulat (A) Wealth; the wealth of Allah's grace.

dhāhuth (P) The throne of Allah; the kingdom of heaven from which Allah gives judgment.

dhāt (A) The essence of God.

dhikr (A) The remembrance of God, a name given to prayers recited in praise of God. The most exalted *dhikr* is *lā ilāha illallāhu,* nothing exists but God, You are God.

dīn (A) Literally religion, faith, the path; the pure light.

Dīn Muhammad (A) The Muhammad of pure faith; the path of Muhammad.

dīnul-Islam (A) The beauty of pure light, of perfect purity whose

light and truth are known as *dīn* and *dīnul*-Islam; the resplendence of perfectly pure faith.

du'ā' (A) Prayer.

dunyā (A) The world in which we live, the world of physical existence.

fajr (A) The pre-dawn or early morning prayer, the first of the five daily prayers in Islam; also known as *subh*.

Faqīr Muhaiyaddeen (A) The *Qutb* for this age. *Faqīr,* literally a pauper, is also a name given to someone who is at the highest point of the spiritual path; *Muhaiyaddeen* means the reviver of pure faith.

fard (A) (pl. *furūd)* Prescribed duty. *See also furūd.*

fathah (A) An Arabic diacritical mark producing the sound 'a' following the consonant over which it is written.

fikr (A) Loving contemplation; meditation; concentration on God.

firdaus (A) The eighth heaven; Allah's house of infinite magnitude and perfect purity, a limitless heaven.

Furqān (A) Literally the criterion; Islam; the Islam revealed to Moses ﷺ and Muhammad ﷺ which corresponds to the fourth step of spiritual ascent. *See also Zabūr, Jabrāt, Injīl.*

furūd (A) (sing. *fard)* Prescribed duties known as the five pillars of Islam; the outer *furūd* are faith, prayer, charity, fasting and pilgrimage. There are six inner *furūd* as well, seeing with the inner eye, hearing with the inner ear, catching scent with the inner nostril, tasting with the inner tongue, speaking with the inner voice, opening the inner heart to the presence of Allah.

gnāna jōthi Qutb (T & A) The radiant light of the *Qutb's* exalted wisdom.

gnāna ma'rifat (T & A) The wisdom of gnosis, the fourth step of spiritual ascent.

Gnāna Muhaiyaddeen (T & A) The *Muhaiyaddeen* of exalted wisdom.

Gnāna Muhammad (T & A) The *Muhammad* of exalted wisdom.

gnānam (T) Divine wisdom; the fourth step of spiritual ascent,

ma'rifat in Arabic, the level in which there is no day or night, only light. *See also shari'at, tarīqat, haqīqat, ma'rifat* and *sūfiyyat.*

gnāni (T) Gnostic with divine wisdom.

Gopālā (T) A name of Vishnu, a Hindu deity.

hā' (A) A letter in the Arabic alphabet, corresponding to the English consonant 'h,' which stands for the physical body of the five elements. *See also al-hamd.*

hadīth (A) *See ahādīth.*

halāl (A) Permissible; things which conform to the word of God.

Hanal (T) The religion of fire worship; the second step of spiritual ascent.

haqīqat (A) The third step of spiritual ascent; the level of the heart where conversation with Allah begins. *See also shari'at, tarīqat, ma'rifat* and *sūfiyyat.*

haqīqat Ahamad (A) *See haqīqat Ahamadiyyah.*

haqīqat Ahamadiyyah (A) The *qalb* or inner heart; the secret truth in the *qalb.*

haqīqat Ahamadiyyah Muhammadiyyah (A) The mirror of the *qalb,* the mirror of *Nūr Muhammad.*

haqīqat insān (A) A human being of truth; a true human being; the secret of Allah which emerges from the *Nūr.*

haqīqat insāniyyah (A) The state in which *insān,* a true human being, emerges from the *Nūr.*

haqīqat Muhammad (A) When the *Nūr* came from the *Haqq* it emerged as the *haqīqat Muhammad;* Muhammad ﷺ who came from a great mystery, a secret.

haqīqatul-Muhammadiyyah (A) The *Nūr;* the truth of Muhammad ﷺ merged within the divine reality.

haqīqat Nūr Muhammadiyyah (A) The resplendence of light; the light of the *Nūr Muhammadiyyah.*

haqīqat Nūrāniyyah (A) The state of a true human being beyond the state of *haqīqat Muhammadiyyah.*

haqīqat qalb (A) The inner heart of truth.

haqīqat Qutbiyyat (A) The truth of divine analytic wisdom, of the *Qutb.*

haqq (A) Truth; reality. *Haqq* is also used as a name for Allah; the truth which is God; the truth, the wealth within each heart.

Haqqullāh (A) The truth which is Allah.

harām (A) Impermissible; things which do not conform to the word of God.

harf (A) Letter or symbol.

hayāt (A) Life; the plenitude of man's eternal life.

hayawān (A) Animal; beast; a person dominated by animal qualities.

hayawāniyyah (A) The animal state which emerges from a debased human being.

hikmatul-asrār (A) The wisdom of the inner secrets.

houris (E) Anglicized word from the Arabic *hūrīya* meaning celestial beings, neither male nor female, who emerged from Allah's qualities.

hū (A) A sound which resonates within the heart, *hū, hū, hū,* the resonance which never diminishes, the resonance of Allāhu. *See also Allāhu.*

husnā (A) Beauty.

'ibādat (A) Service to God; worship.

iblīs (A) Satan.

ilanthai (T) A certain tree with thorns.

illallāh(u) (A) Nothing other than Allah; the second half of the *dhikr, lā ilāha illallāhu. See also Lā ilāha illallāhu.*

'ilm (A) Knowledge; divine knowledge.

'ilmun-nujūm (A) The knowledge of the ancient astrologers.

imām (A) Leader of the prayers.

īmān (A) Faith, certitude and determination.

īmān Islam (A) The absolute faith of purity.

Injīl (A) Christianity; corresponds to the third step of spiritual ascent. *See also Zabūr, Jabrāt* and *Furqān.*

insān (A) Man; a true human being.

insān kāmil (A) A perfected human being.

insāniyyah (A) The state of a true human being. *See also haqīqat insāniyyah.*

al-insāniyyatul-ūlā (A) Creation of mankind in *awwal,* the beginning of creation.

'ishā' (A) The night prayer, the fifth of the five daily prayers in Islam.

Isrāfil (A) Raphael, the archangel of air.

Īswaran (T) Adam; earth; primal father of the Hindu tradition.

'Izrā'īl (A) Israel, the angel of death; the archangel of fire.

Jabrāt (A) Fire worship or Zoroastrianism; corresponds to the second level of spiritual ascent. *See also Zabūr, Injīl* and *Furqān.*

Jibrīl (A) Gabriel, the archangel who brings the revelations of Allah.

jōthi (T) Light; divine radiance.

Kadavul (T) God.

kai (T) Hand.

kalām (A) Word; God's word.

kalām karam (A) Gracious names; the *asmā'ul-husnā,* the beautiful names of Allah.

kalimah (A) The pure word of faith; there are five *kalimahs* or prayers, the first of which is *lā ilāha illallāhu,* nothing exists but God, You are God. *See also dhikr, Lā ilāha illallāhu.*

Kamban (T) A Tamil epic poet.

kāmil (A) Perfected.

kana (T) Letter or symbol.

Karbalā' (A) City in Iraq; the battlefield of the heart.

karma (T) Inherited qualities and propensities; the qualities of mind and the elements; genetic and acquired characteristics.

kasrah (A) Arabic diacritical mark producing the sound 'i' following a consonant under which it is written.

kasthūri (T) An exquisite perfume.

katpaham virudcham (T) Wish-fulfilling tree.

khair (A) Right or good; acceptable to Allah and wisdom.

khātim (A) Literally seal; a title given to Muhammad ﷺ indicating that he was the final prophet.

Khudā (P) God.

kiriyai (T) The second step of spiritual ascent, *tarīqat* in Arabic; the level at which right alone is adhered to and wrong is completely discarded. *See also sharī'at, tarīqat, haqīqat, ma'rifat* and *sūfiyyat.*

Krishna (T) Hindu deity.

kullum yāvum (T) Everything which exists in all the worlds.

kun (A) Be; the word of God causing existence.

kursī (A) Literally seat; the gnostic eye at the center of the forehead where the *Nūr* was impressed on Adam ﷺ.

Kuruvai (T) A Tamil epic poet.

Lā ilāha illallāhu (A) Nothing exists but God, You are God. *See also dhikr, kalimah.*

Lā ilāha illallāh Muhammadur-Rasūlullāh ﷺ (A) Nothing exists but God, You are God and Muhammad ﷺ is the messenger of God.

līlās (T) Sexual arts.

maddah (A) Arabic diacritical mark lengthening the sound.

mahshar (A) The gathering on Judgment Day.

mahsharpathi (A & T) The gathering on Judgment Day; the hereafter.

malā'ikat (A) Angels; archangels.

malaithēvu (T) The mountain demon of maya.

mal'ūn (A) Cursed, rejected; a name given to satan.

manōsakthi (T) Illusory forces of the mind.

mantra (T) An incantation or formula.

ma'rifat (A) Gnosis; the fourth step of spiritual ascent in which there is no day or night, only light. *See also sharī'at, tarīqat, haqīqat* and *sūfiyyat.*

maut (A) Death.

māyā (T) Maya; illusion; the unreality of the visible world.

mihrāb (A) The niche in a mosque indicating the direction to face for prayer.

Mīkā'īl ﷺ (A) Michael ﷺ, the archangel of water.

mīm (A) Letter in the Arabic alphabet, corresponding to the English consonant 'm,' which stands for creation, for Muhammad ﷺ.

mīm haqīqat insāniyyah (A) The state in which peace and compassion take form in every word which is said.

mi'rāj (A) Ascension; the mystical journey of the Prophet Muhammad ﷺ.

mōhini (T) Enchantress.

mounam (T) Profound inner silence.

mu (T) The ancient; the first.

mubārakāt (A) Blessings.

Mūdēvi (T) Character in a story representing evil qualities. *See also Sīdēvi.*

Muhaiyaddeen (A) The reviver of pure faith; the *Qutb. See also Qutb.*

muham (T) Face.

Muhammad ﷺ (A) The last of the prophets, may peace and blessings be upon him.

Muhammadiyyah (A) *See haqīqatul-Muhammadiyyah.*

Muhammadur-Rasūlullāh ﷺ (A) The Prophet Muhammad ﷺ, messenger of God.

mu'min (A) A pure believer.

Munkar and *Nakīr* ﷺ (A) The two angels who question us in the grave.

muthām (T) Pearl.

Muthām Muhaiyaddeen ﷺ (T & A) The pearl Muhaiyaddeen ﷺ.

Muthām Muhammad ﷺ (T & A) The pearl Muhammad ﷺ.

nabī (A) (pl. *ambiyā'*) Prophet.

nafs (A) Person, spirit, inclination.

nafs ammārah (A) Base desires.

nāgathāli (T) A certain plant whose root controls snakes.

Nainār (T) Master; a term of profound respect.

namastai (T) A greeting.

nambikai (T) Faith.

narahāsūran (T) Demonic or illusory form.

Nārāyana (T) A name of Vishnu, a Hindu deity.

nasīb (A) Destiny or fate; share or portion.

nāthan (T) Lord.

nava (T) Nine.

nava kirahangal (T) The nine planets in ancient astrology.

Nāyaham (T) Lord or master; a term of profound respect.

nuqtah (A) (pl. *nuqat)* A dot placed over or under certain Arabic letters.

Nūr (A) The radiant light of God's plenitude.

Nūr Muhammad (A) One of the nine *Muhammads,* the wisdom of Allah; the radiance of Allah's essence impressed on the forehead of Adam ﷺ.

Nūr Muhammadiyyah (A) The state of *Nūr Muhammad.*

Nūra (A) Variant of *Nūr.*

olis (T) Lights of God.

om, aum, kīm (S) Three mantras.

pahuth arivu (T) Divine analytic wisdom; the sixth of seven levels of wisdom or consciousness, the level of the *Qutb. See also Qutb.*

panja (T) Five.

panja kalyāni (T) The horse of the five elements.

panjādcharam (T) A five-lettered word composed of *alif, lām, mīm, hā'* and *dāl. See also al-hamd.*

panjāngam (T) Almanac; horoscope.

par (T) Earth.

paradēsi (T) Wanderer, stranger.

Paramasivan (T) The Tamil name for Adam ☺.

Paramīswaran (T) A name of Shiva, a Hindu deity.

Parāparavasthu (T) The all-pervasive Being, God.

Pārvathi (T) The Tamil name for Eve ☺.

pathi (T) Literally place.

pathmāsūran (T) Demonic or illusory form.

perr arivu (T) Divine luminous wisdom; the seventh of seven levels of wisdom or consciousness.

pudthi (T) Intellect; the third of seven levels of wisdom or consciousness.

pūjā (T) Ritual offering in worship.

purānas (T) Hindu scriptures.

qādir (A) The powerful; one of the ninety-nine names of God.

qalam (A) The divine pen which is said to have written the destiny of everything created.

qalb (A) Heart; inner heart.

qiblah (A) The direction to face in prayer.

qiyāmah (A) Day of final reckoning, of questioning.

qudrat (A) Power; the power of God's grace.

qudrat Qutb (A) The luminous power of the *Qutb,* of divine analytic wisdom.

qurbān (A) Ritual purification before the slaughter of animals; the purification of the heart.

Qutb (A) A holy being who exists in the state of divine analytic wisdom, the sixth level of consciousness.

Qutb Nāyaham (A & T) Lord *Qutb.*

qutbiyyat (A) The state of the *Qutb;* the sixth level of consciousness, divine analytic wisdom.

al-Qutbul-ūlā (A) The *Qutb* at the time of *awwal.*

Rabb (A) God; Lord.

Rabbil-'ālamīn (A) Lord of the universes.

rahīm (A) The most compassionate; one of the ninety-nine beautiful names of God. *See also bismillāhir-rahmānir-rahīm.*

rahmān (A) The most merciful; one of the ninety-nine beautiful names of Allah. *See also bismillāhir-rahmānir-rahīm.*

rahmat (A) God's grace, mercy, forgiveness and compassion.

rahmatul-'ālamīn (A) The mercy and compassion of all the universes.

Rama (T) Hindu deity.

rāsi (T) A sign of the zodiac.

Rasūl ﷺ (A) The Prophet Muhammad ﷺ; any messenger of Allah.

Rasūlullāh ﷺ (A) A title used for the Prophet Muhammad ﷺ, the messenger of Allah.

rishi (T) Ascetic; sage; poet.

rizq (A) Food; sustenance; the single atom of grace which comes directly from God as true nourishment.

rūh (A) The soul.

sabūr (A) Inner patience; one of the ninety-nine names of Allah.

sahr (A) Pre-dawn meal during a fast.

sajdah (A) Prostration in prayer.

sakthi (T) Elemental energy; force.

salām (A) Peace; a greeting of God's peace.

salawāt (A) (sing. *salāt)* Prayers; blessings; glorification; praising Allah by invoking peace and blessings upon the Prophet ﷺ, the prophets and angels.

sallallāhu 'alaihi wa sallam (A) God bless him and grant him peace;

traditional supplication recited after mentioning the name of the Prophet Muhammad ﷺ.

sanīswaran (T) Satan.

sannyāsi (T) Literally renunciate or ascetic.

sariyai (T) The first step of spiritual ascent, *sharī'at* in Arabic; the level at which right is distinguished from wrong. *See also sharī'at, tarīqat, haqīqat, ma'rifat* and *sūfiyyat.*

satha rishis (T) Seven sages.

shaikh (A) Variant of *sheikh.*

shaitān (A) Satan.

shaitāniyyah (A) The state of satanic thought and action.

shakūr (A) Gratitude; absolute contentment; one of the ninety-nine names of Allah.

sharī'at (A) Literally the law; the first step of spiritual ascent; the level at which right is distinguished from wrong. *See also tarīqat, haqīqat, ma'rifat* and *sūfiyyat.*

sharr (A) Wrong, bad or evil.

sheikh (A) Spiritual guide or master.

Sīdēvi (T) Character in a story representing good qualities. *See also Mūdēvi.*

sifat (A) Form; creation; manifestation.

Sikander Sāhib (P) Alexander the Great.

singamuhasūran (T) Demonic or illusory form.

sirr (A) Secret; the secret of Allah.

sitthi (T) Supernatural ability acquired by devotion to and control of the elements.

Siva (T) Hindu deity.

Sivasakthi (T) Adam and Eve ﷺ; the force of earth in relation to the body.

solihā (P) Pouch; the *Qutb's* pouch ﷺ containing all the treasures of Allah.

subh (A) The pre-dawn prayer of Islam also known as *fajr.*

sūfiyyat (A) The fifth level of spiritual ascent in which there is union with God. *See also sharī'at, tarīqat, haqīqat* and *ma'rifat.*

sukūn (A) Literally silent or quiet; a diacritical mark denoting a consonant with no vowel.

sūpi (T) Baby's pacifier.

sūran (T) Demonic or illusory form.

sūrat (A) Form or shape; a chapter in the Qur'an.

Sūrat Yā Sīn (A) Chapter XXXVI of the Qur'an.

Sūratul-Fātihah (A) The Opening Chapter of the Qur'an.

Sūratul-Hamd (A) *See Sūratul-Fātihah, Al-hamdu Sūrat.*

Sūratul-Ikhlās (A) Chapter CXII of the Qur'an, the Chapter of Sincerity or Purity.

sūratul-insān (A) The inner form of a human being; the inner Qur'an in a human being formed by twenty-eight letters.

Sūratut-Taubah (A) Chapter IX of the Qur'an, the Chapter of Repentance.

tārahan, singhan and *sūran* (T) The three sons of maya related to aspects of the sexual act.

tarīqat (A) Literally the path or way; the second step of spiritual ascent; the level at which right alone is adhered to and wrong is completely discarded. *See also sharī'at, haqīqat, ma'rifat* and *sūfiyyat.*

tasbīh (A) Glorification of God; prayers of praise; prayer beads.

tatthuvam (T) Inherent force; the strength inherent in the qualities of each creation which manifests in its actions.

tawakkul or *tawakkul-'alallāh* (A) Absolute trust in God; surrender to God; handing over all responsibility to God.

thēvu (T) Deity.

thiru chakkaram (T) The triple discus which severs karma.

thiru marai (T) or *thiru Qur'ān* (T & A) The original Qur'an; the inner Qur'an inscribed on the heart.

thiyānam (T) Meditation.

tholuhai (T) Prayer.

Uhad (T & A) The manifest.

'ulamā' (A) (sing. *'ālim)* Teachers; scholars.

ummat (A) Literally a people, nation or community; the followers of Muhammad ﷺ; the community of mankind.

ummī (A) Silent; unlettered.

ummul-Qur'ān (A) The source or origin of the Qur'an, the silent Qur'an which is a mystery within the heart of each person.

ūsi kānda malai (T) A mountain of lodestone with magnetic properties in the ocean of maya.

Valluvan (T) A Tamil epic poet.

vambu (T) Violence.

vanakkam (T) Worship; greetings.

Varuna Bagavān (T) Hindu deity of the element water.

Vāyu Bagavān (T) Hindu deity of the element air.

vēdas (S) Hindu scriptures; religions.

wahy (A) Revelation; inspiration from God; the inspired word of God revealed to a prophet.

waqt (A) Time of prayer; in Islam each day is divided into five times of prayer, but in *sūfiyyat* there is only one *waqt,* the prayer that never ends.

wilāyat (A) God's power; the names of God manifest in His actions.

yā (A) The vocative; a title of praise.

yā Rabbal-'ālamīn (A) O Lord of the universes.

Yahweh (H) God; Jehovah.

yōgam (T) The third step of spiritual ascent, *haqīqat* in Arabic; the level of the heart where conversation with Allah begins. *See also sharī'at, tarīqat, haqīqat, ma'rifat* and *sūfiyyat.*

Zabūr (A) Corresponds to Hinduism, the first step of spiritual ascent; the creation of forms. *See also Jabrāt, Injīl* and *Furqān.*

zuhr (A) The second or midday prayer of the five daily prayers in Islam.

Other Books by M. R. Bawa Muhaiyaddeen

Truth & Light: brief explanations
Songs of God's Grace
The Divine Luminous Wisdom That Dispels the Darkness
Wisdom of the Divine (Vols. 1–5)
The Guidebook to the True Secret of the Heart (Vols. 1, 2)
God, His Prophets and His Children
Four Steps to Pure Iman
The Wisdom of Man
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About the Bawa Muhaiyaddeen Fellowship

Muhammad Raheem Bawa Muhaiyaddeen ﷺ, a Sufi mystic from Sri Lanka, was a man of extraordinary wisdom and compassion. For over seventy years he shared his knowledge and experience with people of every race and religion and from all walks of life.

The central branch of The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was Bawa Muhaiyaddeen's home ﷺ when he lived in the United States before his death in December, 1986. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone who is interested in his teachings.

The Mosque of Shaikh Muhammad Raheem Bawa Muhaiyaddeen is on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the *Mazār,* the tomb of M. R. Bawa Muhaiyaddeen ﷺ which is open daily between sunrise and sunset.

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If you would like to visit the Fellowship, or to obtain a schedule of current events, branch locations and meetings, please write, phone or E-mail *Attn: Visitor Information.*